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ANCIENT ACCOUNTS

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OF

INDIA and *CHINA*,

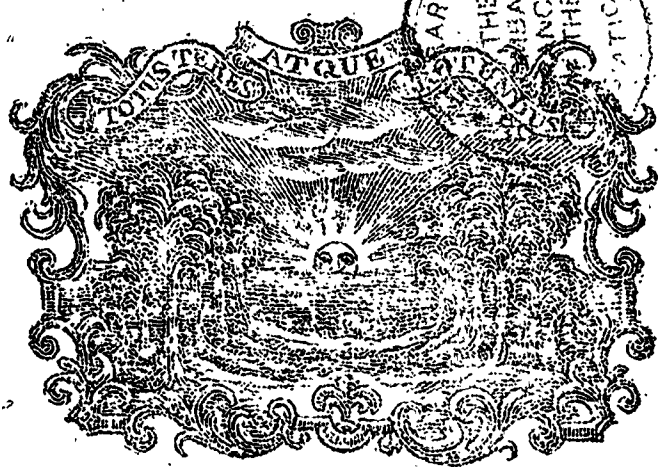
BY TWO

MOHAMMEDAN TRAVELLERS.

Who went to those Parts in the *9th Century*;
Translated from the *ARABIC*,
By the late Learned

EUSEBIUS RENAUDOT.

With *Notes*, *Illustrations* and *Inquiries* by the same Hand.



LONDON:

Printed for *Sam. Harding* at the *Bible* and *Anchor* on the Pavement in St. *Martins-Lane*.

M DCC XXXIII.

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TO

HENRY KELSALL, Esq;

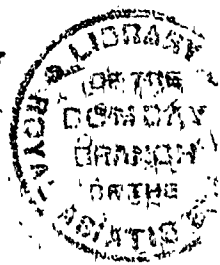
THIS

EDITION

IS

Most respectfully Dedicated

and Inscribed by



The English Translator.

THE PREFACE.

IT ſeemed to me that the Accounts of *India* and *China* I here preſent to the Public, deſerved to be retrieved from the Obſcurity they have hitherto been in; not only becauſe they are written in a very foreign Tongue, but alſo becauſe the Original Manuſcript, which is in the *Comte de Seignelay*'s Library, ſeems to be the only one of its kind. Its Age may be ſufficiently aſcertained by the Character it is in; but we have a plain Proof that it was written in the Year of the *Hejra* DLXIX, or the Year of *Chriſt* MCLXXIII: For at the End there are ſome Obſervations, of the ſame Hand, upon the Extent and Circumference of the Walls and Towers of *Damaſcus*, and other Cities in ſubjection to Soltan *Nuroddin*, ſo famous in the Wars Beyond-ſea; and the Writer ſpeaks of him as if then living. Now this Prince dyed in the Year above, and ſo the Manuſcript muſt be about 550 Years old.

The Antiquity of the Manuſcripts which contain theſe two Accounts.

But we may be ſatisfied that our two Authors are more ancient, and that the two

At what Time they were written.

two Dates they give, the one of the Year CCXXXVII of the *Hejra*, which is that of our firſt Traveller, and the other of the Year of the ſame CCLIV, when a great Revolution hapned in *China*, are true and juſt: And theſe two Dates, correſpond with the Years of *Chriſt* DCCCLI and DCCCLXVII.

They are much older than Marco Polo.

Every body knows that *Marco Polo*, the *Venetian*, was the firſt that talked to us of *China* with any Knowledge, and that what he writes was formerly much queſtioned, becauſe of the ſeemingly incredible Wonders he relates, many of which have been ſince confirmed for Truths. Now *Marco Polo* returned from his Travels in the Year of *Chriſt* MCCXCV, whence it follows that our *Arabs* were four hundred Years before him; and as every Thing, we have of the kind, is poſterior to him, theſe Accounts muſt be far more ancient than what others have penned. Nor will we except any of the *Arabian* and *Perſian* Travellers, or Geographers that have written in either Tongue, who have been too partially ſet forth by ſome learned Men of our own Times, and very far beyond what they deſerve.

The Nubian *Geography beholden to them for many Things.*

The *Geography* commonly called of *Nubia*, and ſuppoſed to be the Work of the Sharif *al Edriſi*, which was produced in *Sicily*, and which many Authors call the *Book of Roger*, becauſe it was undertaken at the Command of *Roger* II. King of *Sicily*; is the moſt ancient we have, and is divided

divided into Climates after the manner of *Ptolomey*, whom the *Arabs* had tranſlated in their Tongue; almoſt all the *Eaſtern Geographies* are methodiſed by the ſame Plan; but it affords you no Poſitions no more than moſt of the reſt, if we except the Geography of *Abulfeda*, to be reſumed hereafter. But this *Nubian Geography* containing the moſt curious Particulars we read in the Authors that have appeared ſince, whether as to natural Hiſtory, or the Cuſtoms and Manners of different Nations, we may ſafely pronounce it to have been pillaged by later Compilers: And very remarkable it is That this *Nubian Geographer*, whoſoever he was, is beholden to our two Authors for moſt of what he relates concerning the Navigation of the *Eaſtern* Ocean, of the *Indies*, and of *China*, which alone may evince them to have been of the higheſt Antiquity among the Writers of their own Nation.

They have ſome Blemiſhes and Defects, but they inform us of ſome very important Things.

But we do not by this mean to extend the Merit of theſe two Accounts beyond due Bounds; we are ready to allow them to contain ſome fabulous Particulars, and many ſo very obſcure that there is no clearing them up; and alſo that their want of Poſitions fruſtrates the Uſe we might otherwiſe have made of the Deſcriptions they give us. But theſe Diſadvantages, which they have in common with the *Arabian* Geographers, are amply compenſated by a very great number of

curious Things they tell us, and which are ſcarce to be met with elſewhere.

Among others, the old Courſe ſteered for China.

One of their chief Remarkables is the Courſe the *Arabs* and the *Perſians* formerly ſteered from *Baſſora* and *Siraf* to the *Indies* and *China*; and inverſely the Courſe ſteered by the *Chineſe* for *Arabia* and *Perſia*. Many of the Learned who thought with *Martini* That the *Chineſe* ſailed by the direction of the Compaſs as far as *Ceylon*, and there planted a Colony, have perſuaded others That this Voyage was performed by Obſervation. And hence they concluded it almoſt impoſſible but the active and induſtrious *Arabs* muſt have borrowed the uſeful Invention from the *Chineſe*, and have applied it in their long Runs; it appearing by Hiſtory that they ſailed great Lengths, long before the *Portugueſe* diſcovered the *Eaſtern* Parts. Such was the Opinion of the late Mr. *Thevenot*, who knew nothing of our two Authors, and who being very much prepoſſeſſed in favor of the *Chineſe*, concurred with *Martini* That they had had the Uſe of the Compaſs, and that they had ſailed to the Iſland of *Ceylon*, and even much farther; while *Voſſius* inſiſts on the ſame, as a Fact not in the leaſt to be doubted, tho' he does not vouchſafe us the leaſt Proof to countenance his Aſſertion. Our Authors ſo plainly and circumſtantially obſerve to us, That the *Indian* and *Chineſe* Ships did not ſtir beyond *Siraf*, that we cannot but ſubmit to them, and eſpecially

as they, at the ſame time, acquaint us They dared not go farther, becauſe their Veſſels were unable to ſtand the Aſſaults of the open Sea: But it is not becauſe our two Authors make no mention of the Compaſs That we venture to affirm the *Chineſe* and *Arabians* knew nothing of it; we have other Arguments not to be reſiſted: But tho' we had no other way of proving this Ignorance upon them, the Courſe they ſteered would ſufficiently declare it; they forſaking it as too tedious and dangerous, as ſoon as they came to have the Compaſs.

They contain many remarkable Things which are confirmed by late Travellers.

In thoſe Accounts alſo we have many curious Obſervables upon *China*, which agree with *Marco Polo*, and are even confirmed by the moſt ſincere Travellers of later Times: If others there are which claſh with what we elſewhere read, they ought not for that Reaſon alone to be miſtruſted, ſince great Alterations have befallen that Country in the long Courſe of eight hundred Years or upwards. By the Lights *Martini* conveys to us in his *Chineſe Atlas*, we diſcover the Truth of many Things that before appeared fabulous in *Marco Polo*; and the ſame may hereafter be diſcovered of the doubtful Things in our Authors.

Martini is the firſt that told us The great Cities of *China* had often changed their Names; and very poſſible it is that the Names in our two Authors may have obtained in their Time; and tho' they are defective in Poſitions, we preſently know them

them by the Obſervations the *Europeans* have made; for it is in vain to look for them in the *Arabian* Writings; tho' a contrary Opinion has taken ſuch deep Root among us, that it is ſeemingly a Raſhneſs to diſpute the Point. *John Baptiſt Ramuſio*, a Man of great Judgment and very extenſive Learning, having ſeen a ſmall Part of *Abulfeda*'s Geography, and therein obſerved the Names of ſome Places mentioned by *Marco Polo*, conceived a very great Veneration for the Work. *Caſtaldo* made uſe of it alſo for ſeveral Poſitions; and *Schickard* cited ſome parts of it, and promiſed a Tranſlation of the whole. *Greaves* a learned *Engliſhman* actually tranſlated it, and publiſhed two of the Climates. *Thevenot* attempted the Thing after him, but dying, the Copy of his Verſion fell into foreign Hands. All the Learned, and, upon what they have ſaid, all that were Strangers to the Oriental Tongues, have ſed up the Public with the exceſſive Commendations they have beſtowed on *Abulfeda*'s Work, tho' often without knowing why or wherefore. *Andrew Muller* who printed *Marco Polo* in *Latin* with tedious Diſſertations, and particularly one upon *Cathay* or *Catai*, regrets a Work *Schickard* had promiſed, concerning *Tartary* and *China*, which he was to have extracted from *Abulfeda*, and was to have been like his *Tarich Regum Perſiæ*.

What we are to judge of the Work Schickard promiſed.

The Public may poſſibly think it a great Diſappointment that *Schickard* did not

not print this Work, or tranſlate *Abulfeda*, according to his Word; and it muſt be moſt readily believed, after ſo many learned Orientaliſts have ſaid it, That the Geography of this Author would completely illuſtrate *Marco Polo*, and afford us a fair Proſpect of *China*, as *Muller* will have it. We happen to live in an Age that has been moſt minutely and almoſt triflingly inquiſitive into what concerns the Lives and Writings of the Learned: But as it is ſeldom theſe Compilers conſult any Thing farther than what is contained in Prefaces, and are perfect Strangers both to the Books and Authors mentioned, it may not be amiſs to ſay what is true of *Schickard*, and afterwards of *Abulfeda*.

An Account of Schickard's *firſt Work.*

Schickard, who was a Profeſſor in the Univerſity of *Tubingen*, got a large Share of Reputation by a Work he intitled *Tarich Regum Perſiæ*; which took Birth from the Diſcovery of a Genealogy written upon a long Scroll, which began with *Adam*, and ended with a *Mohamedan* Prince who had had it done; this *Schickard* took for a very great Curioſity, tho' nothing in the World is leſs ſo. He copied the Names, which he often read miſtakenly enough, and having collected all that could relate to thoſe Princes; when he comes to the Kings of *Perſia*, he does not ſay a Word of them that he does not borrow from *Teixeira*, a *Portugueſe* Author who writes from the *Perſian*

Perſian Hiſtories with the greateſt Fidelity? To this he adds ſome Citations from the Book intitled *Jukhaſſin*, which has many Curious Particulars of Oriental Hiſtory, ſome Paſſages from the *Arabian* Geography, but nothing Original. We are ſure he had not the leaſt Knowledge of the Authors that wrote this Hiſtory, which is quite Fabulous, if we except what is ſaid of the latter Kings; and we need only read *Teixeira*, or the Tranſlated Abridgment of the *Perſian* Hiſtories called *Leb Towarich*, in the fourth Volume of the late Mr. *Thevenot*'s Collection, by *Gaulmin*; to be convinced of the little value of *Schickard*'s Work, and how unequal he was to the task of writing the Hiſtory of the *Jenghiz-khanid Tartars*, he ventured to Promiſe.

He alſo promiſed to tranſlate Abulfeda.

Moſt certain it is alſo that he in like Manner promiſed to Tranſlate *Abulfeda*; but *Greaves*, who, by the Report of thoſe who knew him, was a very worthy Man, not caring to join with *Schickard* in the Undertaking, wrote to him about it. To which he anſwered, That the Manuſcript in the *Vienna* Library, was ſo obſcure that it was abſolutely impoſſible to tranſlate it: He copied it however, and his Copy being afterwards purchaſed in *Germany*, is now in the King's Library; annexed to it there is part of the Work tranſlated, which requires no great Peruſal for us to pronounce it very much an Overmatch for

for *Schickard*. *Greaves* was indeed completely qualified; for beſides that he was a perfect Maſter of the Oriental Tongues, and had travelled in the *Levant*, he was acquainted with the Principal Authors, was profoundly learned, and a conſummate Mathematician. He gave us a Specimen of his Work when, in the Year MDCL, he publiſhed the Deſcription and Tables of the two Provinces, of *Chowarazm* and *Mawaralnahra* or the *Tranſoxane*, in *Arabic* and *Latin*. In his Preface he acquaints us he had finiſhed the whole Tranſlation of *Abulfeda*, and he declared as much to ſome of his learned Friends; but being thrown into Priſon by the Parliament, for lending Money to King *Charles* II. his Houſe was ranſacked, and his Work loſt: This we had from Mr. *Hardy*, a very ingenious Gentleman, who knew him intimately well.

Of Greave's Tranſlation of Abulfeda.

The two Climates *Greaves* has given us, are one of the moſt curious Parts of all *Abulfeda*'s Geography; for it takes notice of Cities unknown to the ancient Geographers, and which we are only told of by the *Mohammedan* Hiſtory, and our Modern Travels; and what is more, theſe Parts were ſubject to the *Seljukid Soltans*, under the third of whom, *Soltan Jelaloddin Malec Shah*, there were very able Geographers, who by his order took very exact Obſervations, as well towards the *Jelalean* Epoch as the Meaſure of the Earth. The *Tartar* Princes were actua-

and

ted by the ſame laudable Spirit of Curioſity; and ſo *Abulfeda*, who dyed in the Year of *Chriſt* MCCCXLV, had a great number of pretty exact Tables whereby to ſettle the true Places of the Cities he mentions. But notwithſtanding all this, there are Differences of one, and ſometimes two Degrees in the two Climates before us; which is nothing to what there is, of the ſame kind, throughout the whole Body of the Work, which it may not be amiſs to inſtance by a few Examples.

The Uncertainty of almoſt all the Poſitions in Abulfeda.

In order to this we will make Choice of the Country which one would think ſhould have been beſt known to the *Mohammedans*, and that is *Arabia*: *Abulfeda* ſpeaking of *Medina*, which is ſacred among them, becauſe of the Tomb of *Mohammed* which there ſtands; lays it down in 65 or 67 Degrees of Longitude. *Ailah* a famous City, and formerly very well known, as it was in the Way of the Caravans from *Egypt* to *Mecca*, is according to *Abulfeda* in 53, 54, or 56 Degrees of Longitude. *Tima* in 67 or 68 Degrees. *Tadmor*, the ancient *Palmyra*, in 62 or 66. *Haſantahaz*, the Seat of the ancient Kings of *Yaman* or *Arabia the Happy*, in 65, 67, or 70. *Dafar*, the Seat of the ancient *Homerites*, in 67 or 73. *Najeran* or *Najran*, a City that often occurs in Hiſtory, in 67 or 75. *Aden*, ſtill more known, in 65, 67 or 70. Nor is there much more certainty about the Places in other Countries which ſhould have been better known to the Author;

nor

nor can any Thing be offered to juſtify his Ignorance or Negligence as to the Longitude of St. *John d'Acre*, or *Ptolemais*, which he writes to be in either 56, 57, 58, or 70 Degrees. When he gives you but one Number, it is becauſe he found no other in the Books he tranſcribed, * but it is never the ſurer for that; he himſelf does

* *The chief of theſe Differences muſt ariſe from a different of Meridians; for Mr.* Renaudot *after all he, in the Body of the Book, ſays in their behalf as careful Obſervers and intelligent Mathematicians, muſt be inconſiſtent with himſelf to ſuppoſe theſe Numbers are mere Blunders and Inaccuracies.* Abulfeda *ſeems to be no more than a Collector, as may be clearly gathered from that Prince's own Preface, and from what Mr.* Renaudot *here acknowledges. That theſe various Longitudes are perplexing, every Body muſt allow, it being hard to determin which is to be preferred, as it is impoſſible to find out the exact Meridian of each; but that they are ſlips of Ignorance or Negligence cannot well be ſuppoſed. Beſides, it is well known, That were any Man, like* Abulfeda, *to collect from our own beſt Geographers, or rather Hydrographers, for what concerns the Sea-Coaſt in particular, tho' ſo well known to moſt of the* European *Navigators, they would be often found to vary a number of Degrees from each other; we need only inſtance in the Coaſt of* France, *next to us, and the Coaſt of* Braſil *in* America, *which now are thought to be rectified, as they doubtleſs are: But theſe Variations did not ariſe from the want of a fixed Meridian, but purely from a miſtaken Reckoning or Computation. If ſome of our beſt Geographers then have till very lately abounded with Errors of this kind, it is ſomewhat unreaſonable to expect the Orientals to be quite free from them; and as they ſay,* The Knowledge of a Part, is to be preferred to an Ignorance of the Whole; *ſo if we can to a Degree or two ſettle upon the Longitude of moſt of the noted Cities in the vaſt extent of* Aſia, *which might perhaps be done, it muſt be ſomewhat more ſatisfactory than not to know where to look for them at all.*

not

not ſuppoſe it, and therein we have wherewithal to commend his Sincerity: For it is to be obſerved that of about five hundred and fifty Cities to be found in him, (for Copies vary as to the exact Number) he gives no one Poſition for exact, except that of *Hama* or *Hamath*. After this we may gueſs what Aſſiſtance we are to hope from this ſo applauded Work, towards the Reformation of our *Eaſtern* Geography; as alſo the Account we are to make of Poſitions which vary ſo many Degrees of Longitude from each other, and are not much better agreed as to Latitude.

The Deſcriptions of the Countries more to be valued.

The Deſcription of each Country at the Head of the Tables, is more valuable, and may be of ſome Uſe, particularly for tracing out the Courſe of the great Rivers, the *Nile*, the *Tigris*, the *Euphrates*, *Oxus*, and a few others. The Accounts of the ſeveral Cities in theſe Tables, are very conciſe and exact enough; they do not contain the Fables common in the other *Arabian* and *Perſian* Geographers, not excepting *Yacuti* himſelf, ſo often cited with Commendation, who tho' he divides his Work into Climates, does not oblige us with one Poſition.

We can extract nothing therefrom to illuſtrate the Geography of China.

If what has hitherto been ſaid concerning the little Help we are to expect from *Abulfeda* be true, as doubtleſs it is; it is ſtill more certain That he can ſupply us with no Light as to *China* in particular; to be perfectly ſatisfied of this, we need no other Teſtimony than his own; for thus

thus he delivers himſelf by way of Preface to the little he ſays of the chief Cities of this Country: "*China* is, on the Weſt, "bounded by the Deſart which divides it "from the *Indies*; on the South, by the "Sea, as alſo on the Eaſt; on the North, "by the Countries of *Gog* and *Magog*, "and others we know nothing at all of. "Geographers, it is true, have the Names "of many Places and Rivers in *China*; "but as we are ignorant of the Pronounciation as well as of the real State of the "Country, they are to us as it were unknown; and the rather as we have no "Body that has been there, of whom "to inform ourſelves as we ought; wherefore we will confine ourſelves to what "has been written before us." After this he ventures to name ſome Cities, but ſo diſguiſed, that it is impoſſible to gueſs at 'm, except *Khanſa*, which may be the *inſai* of *Marco Polo*, and *Zeitun*, which alſo mentions. In another Place he aks of *Cambalic* or *Chanbalig*, and *Catai*, upon the Teſtimony of *Ebn Said*: Theſe Paſſages *Muller* has recurred to; and they, it muſt be ſaid, confirm what the Author himſelf confeſſes of the little Knowledge he had of thoſe Parts. With the ſame Incertitude he declares himſelf at the beginning of his Univerſal Hiſtory.

But we muſt not wonder *Abulfeda* knew ſo very little of *China*, for the reſt that ſpeak of it, tell us nothing but idle Tales and Abſurdities, if we except ſome Paſ-

The Arabians have related nothing but Fables about it.

ſages in *Yacuti*, *Ebn Wardi*, and the *Perſian Geography*, which ſeem to have been tranſcribed from our Authors, who alone have talked ſeriouſly about *China*. It is aſtoniſhing, indeed, that they are ſo little known, but that they have been known to many is plain, and among the reſt to the Author of the Geography printed at *Rome*, who has taken whole Paſſages from them; this ſuffices to eſtabliſh their Reputation.

Our Authors have ſpoken contemptuouſly of the Chineſe *Learning.*

They may it is poſſible be attacked from another Quarter, and principally becauſe theſe *Arabs* expreſs themſelves ſomewhat irreverently of the *Chineſe* Philoſophy, which has been ſo extolled for about a Century paſt; which deſerving a particular Diſcuſſion ſhall be profeſſedly treated towards the End of this Book, in a Critique upon the *Chineſe* Learning.

Hiſtorical Facts which agree not with our Chineſe *Hiſtory.*

A few hiſtorical Facts alſo in theſe Accounts may be liable to ſome Contradiction; becauſe they agree not with the Hiſtory of *China*, as ſome learned Miſſionaries have extracted it from the Annals of the Country, whoſe Exactneſs they applaud, tho' it be impoſſible to gueſs at it by what they have publiſhed: And if ſome great Men of our own Time have preſumed thereby to reform even the Chronology of Scripture, they did not form their Judgment from any actual Knowledge of the Thing, and *Voſſius* who talks ſo highly of the *Chineſe*, had leſs than any Body; for beſides that he was exceſſively credulous upon this Subject, he could judge

judge but at ſecond hand, being a Stranger to the Tongue, which however was very marvellous with him and more perfect than any other. This Gentleman thought quite otherwiſe of the *Coptic* Tongue, which he would have to be a barbarous Jargon never heard of till the twelfth Century, tho' there is ſuch a Certainty to the contrary as convicts him of utter Ignorance in *Mohammedan* Hiſtory, and the Hiſtory of Chriſtianity in *Egypt*. Fath. *Pezron* approved of what *Euſebius* advanced, thereby to vindicate the Chronology of the *Septuagint*; and others have endeavored to reflect an Authority upon the ſame for particular or private Views not to be regarded when Truth is the Concern.

They have many Things which ſeem incredible.

In theſe Accounts alſo you may meet with ſome Things hard to believe, like thoſe formerly thought fabulous in *Marco Polo*; and perhaps it were raſhneſs to warrant them all; but it muſt be granted That the like have often been verified in proceſs of Time; and that for this Reaſon alone we are to be cautious how we condemn the old Travels, when they in other Reſpects appear to be true. Such for our two Relations; from the firſt to the laſt Word of them there is a Simplicity very uncommon with the Orientals; the other *Arabians* and *Perſians* that have written of the *Indies* and *China* particularly, even thoſe ſo much eſteemed by the Learned have avoided nothing more than

this attractive Charm, and have collected the moſt abſurd Stories they could ſet Eyes on. Nor muſt we wonder they have ſo many Stories on *China*, which they hardly knew at all, ſince they have ſome as ridiculous about *Spain*, which the *Arabs* poſſeſſed a long Time, about the City of *Rome*, and about moſt of the *European* Provinces.

They are cleared up in the Diſſertations and Notes without multiplying unneceſſary Quotations

In our *Diſſertations* and *Notes* we have endeavored to illuſtrate the moſt important Paſſages in our two Authors; but we did not deem it adviſable to heap up Quotations from all ſorts of Writers, as the Cuſtom too much prevails with the Learned of later Times. *Andrew Muller*, for Example, in his Treatiſe *De Cataia*, has not omitted one ſingle Paſſage in the Authors he knew, that could in the leaſt anſwer his Purpoſe, tho' moſt of them were only Tranſcriptions from Tranſcribers, who of courſe could be of no Authority. Yet after this Cloud of Quotations he leaves us in the dark as to the important Part of his Subject; and thoſe who ſhall know no more of *Cathay* than they have read in *Muller*, will be but very ſlenderly informed; they will only know the Opinions and Conjectures of ſeveral learned Men who have copied one another, and were never thoroughly poſſeſſed of their Subject.

Of Benjamin the Jew and his Tranſlators.

Benjamin the *Jew*, who travelled over a great Part of the *Eaſt*, and took Notice of a great many curious and true Particulars,

lars, is no deſpicable Author, as ſome would have made him who did not underſtand him, at the Head of whom we muſt place thoſe who ventured to tranſlate him, *Arias Montanus*, and after him *Conſtantine l'Empereur*. They both tranſlated from an Edition printed at *Conſtantinople*, which being erroneous, and not very fair, might eaſily puzzle thoſe who did not know whereabouts he was. Accordingly *Arias Montanus*, committed horrid Faults, which the *Dutch* Tranſlator did not afterwards perceive; and both of them by their ill reading of many proper Names of Cities, People, and Provinces, have formed imaginary ones which never were. Hence we every where meet with *Eliman*, which never was, inſtead of *al Yaman*,* which is *Arabia the Happy*, and many ſuch Faults; *Dougziin*, a People unknown, inſtead of *Drouziin*, the *Druſes*, the Iſle of *Nikrokis*; the *Hachiſches*, a People who cut Princes with a Saw, and a hundred more of the ſame Stamp. *Arias Montanus* left his Readers the Task of untying theſe difficult Knots; but *Conſtantin l'Empereur* with a more aſſuming Air, undertakes to illuſtrate his Authors by Notes, which he has crammed with *Arabian* and *Hebrew* Paſſages quite wide of his Point; for he had them not from original Authors, or

* *Mr.* Renaudot *writes it* Eliemen, *which does not ſo much ſhew the real difference.*

from Geographers and Hiſtorians; he did not ſo much as know one of them except the *Nubian Geographer*, and *Elmacin*, whom he often did not underſtand. For Inſtance, he takes up *Benjamin* for talking of the Kalif of *Egypt* who reigned in his Time, becauſe truly he finds another in *Elmacin* of the Family of the *Abaſſids*, which a Man muſt be quite a Novice to *Mohammedan* Hiſtory, not to know that, in *Egypt*, the *Fatemites* declared themſelves Kalifs, and withdrew Obedience from the *Abaſſids*, whom they gave out to be Uſurpers of the Empire and the Pontificat.

Several great Men have committed vaſt Faults in Oriental Hiſtory.

Greater Men by far than *Conſtantin l'Empereur* have been guilty of as great Abſurdities in ſpeaking of what they did not know. So *Joſeph Scaliger* attempting the Origin of the Title *Preſter John*, commonly applyed to the King of *Ethiopia*, offers one which is neither *Perſian*, as he pretends, nor yet *Arabic*. He is in like Manner miſtaken in the Etymons of the *Perſian* Names, and preſuming to exhibit a Series of Kalifs and Soltans of the principal States from the Riſe of *Mohammediſm*, which *Abraham Zacut*, the Jew, had done very exactly, he mangled all the Names, becauſe he ſaw them in *Hebrew* only, and knew them not originally. *Erpenius*, tho' a good Maſter of the *Arabic*, is guilty of an infinit number of Faults in his Tranſlation of *Elmacin*, as well in the Text, as in the Geography and proper Names; So that we may juſtly ſay we have

have no body, beſides *Golius* and *Greaves*, that we can depend upon for the *Eaſtern* Geography; to whom indeed we may add *d'Herbelot*, whoſe *Bibliotheque Orientale* is full of very curious Learning, tho' by the careleſsneſs of the Editors, it is a Work not ſo perfect as the Author could have made it, intimate as he was with the beſt *Arabian*, *Turkiſh* and *Perſian* Books.

Of the Deſcription of Arabia the Happy.

There have appeared ſome new Productions full of *Eaſtern* Erudition, which it may not be amiſs to ſay a Word to. Of theſe there is *a Voyage to Arabia the Happy*, wherein are many curious Remarks with regard to the preſent Times. The Editor quotes *Abulfeda*'s *Arabia*, but he excells that Geographer, who knew but two or three of the principal Cities. What he ſays of the *Sharifs* of *Mecca*, does not exactly agree with the moſt certain Records of *Mohammediſm*; for not only the Kalifs of the firſt Race were Maſters in that Country; but *Saladin*, a devout *Mohammedan*, if there ever was one, made a Conqueſt of it by his Brother, and drove out *Abdalnabi*, tho' he pretended to be of the Race of their Prophet.

Chardin's Travels.

Sir *John Chardin*, in the laſt Edition of his *Voyage to Perſia*, has favored us with ample Diſſertations on the Morality of the ancient *Perſians*, as if extracted from their own Authors: And yet moſt of what he ſays is borrowed from the *Guliſtan* of the Poet *Saadi*, who was, above ſixty Years ago, tranſlated into *German* by *Olearius*, and

into *Latin* by *Gentius*. The Remainder is no more than Sentences for the moſt part borrowed from the ancient *Greeks*, and tranſlated into ſeveral of the *Eaſtern* Tongues, and no more peculiar to the *Perſians* than to every other Nation in the World. Again, *Mohammediſm* glares throughout the whole, and what they would impoſe upon us for the *Perſian* Philoſophy and Theology, is taken out of the *Koran*, and belongs to the *Perſians* no further than they have naturalized it to their Language.

Hyde's *Relig. Vet. Perſ.*

Dr. *Hyde*, a learned *Engliſhman*, has undertaken a Work of greater Depth, whereby to explain the Religion of the ancient *Perſians*, and which is the more likely to impoſe on the Reader, as it is full of Quotations from *Perſian* and *Arabian* Writers. It alſo excites the Curioſity by the novelty of the Deſign, which is to juſtify the *Worſhip of Fire* among the old *Perſians*, and to prove it to have been a Ceremony of mere Indifference, which intentionally aimed at the true God; for according to him the origin of this *Fire-Worſhip* was ſet on foot by the *Iſraelites*, who, when they were led away Captive, brought it from *Jeruſalem*, and retained it to the latter Times, which nobody ever knew before *Hyde*. We underſtood by *Greek* and *Latin* Authors That this *Perſian* Superſtition and ſeveral others were known to them. The ancient Church honoured a great number of Martyrs who ſuffered Death, in the cruel Perſecutions

ſecutions of *Sapor* and *Iſdejerd*, rather than worſhip Fire: Believe not a Word of it ſays *Hyde*, the *Greeks* and the *Latins* knew nothing at all of the *Perſian* Religion, and theſe Martyrs were obſtinate headſtrong People. In ſhort, to prove this Paradox, he has no Authority but a wretched *Perſian* Poet, who wrote about two hundred Years ago: Any Soul alive may be miſled this way, and eſpecially when ignorant of the worth and authenticity of the Authors relied on.

What uſe we are to make of Oriental Learning.

Theſe Digreſſions may ſeem needleſs; but they are far from being ſo, with regard to the Uſe we are to make of *Oriental Literature*; we muſt not extend it farther than is juſt and right, as the common Cuſtom has hitherto been; whereas it ought to be laid down as a ſure and certain Principle That for what concerns ancient Hiſtory and Geograpraphy, we can hardly reap any advantage by the *Arabian* and *Perſian* Books, and much leſs by the *Turkiſh*. This alſo has an Eye to the Diſſertations, and Notes inſerted at the End of theſe Accounts; for it had been no difficult Matter to have added a great deal from other *Arabians* and *Perſians*, as well as Modern Travellers; which we thought incumbent on us to avoid, as much as ſome others have thought it not ſo. *Bochart*, for Example, in his *Hierozoicon*, has moſt faithfully amaſſed all the *Greeks* and *Latins* have ſaid about the *Unicorn*; where-

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to he adds a great number of Paſſages from *Arabian* Authors, to which he might have added from Authors he was unacquainted with; but every attentive Reader will at the firſt Glance obſerve them to be all Copies from Copies and of each other, and that the Author he particularly follows, whom he calls *Damir*, was nothing leſs than a Naturaliſt. It is then amuſing the Reader with empty Shew, ſeriouſly to introduce ſuch Teſtimonies and not ſay a Word of Precaution againſt them, or declare how far or how far not they are to be minded. Every Man that is familiar with the moſt ridiculous Fables in *Cazwini* and ſuch like Writers, will never imagin we can depend upon what they ſay, eſpecially about *China*, which they had ſuch confuſed Notions of; and concerning which they have not a Syllable of Truth that is not taken out of our two Authors, which again confirms their Antiquity.

Our two Authors have none of the Blamiſhes common to the other Arabic *Writers.*

They tell us none of the Stories, ſo common in the *Arabian* Geographers, about the Emperor of *China*, nor inſiſt on the Names *Fagfur* and *Bagbun* they beſtow upon him. What they write of the extent of the *Mohammedan* Empire agrees well with the Time they wrote; and the reaſon given, in the ſecond Account, why *Ebn Wahab* went to *China*, ſuits very naturally with the Poſture of Affairs about thoſe Times, when the vaſt Empire of the *Kalifs* began to be rent aſunder by the Civil

Civil Wars cauſed by the Riſe of ſeveral Independant Princes, which hurryed on its final Ruin. They neither of them have any Fact that betrays a later Time than the Epochs they take notice of, which is a farther Token of their Veracity. For by them it appears That *Perſia*, and *Siraf*, from whence the firſt Traveller departed, were then in Subjection to the Kalifs, which ſhews that neither the Princes of the Houſe of *Baiya*, or thoſe that deſtroyed it, had yet made their Appearance in the *Eaſt*.

The Indians *were almoſt all Idolaters in their Time, and there were but few* Mohammedans *in the Country.*

It is ſeemingly plain alſo That the *Indies*, which often occur in our two Authors, were ſtill wholly idolatrous, and that the *Mohammedans* had not as yet made any Conqueſts there, or introduced *Mohammediſm* among them, as they afterwards did under the *Gaznavid* Empire of *Sabaktakin*, and ſome other Princes leſs conſiderable. Till that Time the *Mohammedans* on the Coaſt of *Afric*, in the *Indies*, and in *China*, tho' pretty numerous, were there as Merchants only; they traded on the ſame foot with the *Jews* and *Chriſtians*, and had no manner of Superiority. In the ſame State they ſtill continue in *China*, and, as is ſaid by Perſons very much to be believed, they adhere to their Law with ſuch ſtrictneſs that they refuſe the Degrees taken by the *Literati*, becauſe they think they cannot in Conſcience go through the uſual Ceremonies.

Moſt

Moſt of the Things, our Accounts contain, concerning the Manners and Cuſtoms of the *Indians*, are confirmed by Modern Travellers, and the *Portugueſe*, as alſo by the *Arabian* and *Perſian* Geographers.

The Deſcription of the Tea-buſh, and the Drink the *Chineſe* make of its Leaf, is the more remarkable, as many very great Men of our Times, have reported it not to be of ſuch ancient Date; and by what our Authors ſay of it in general, it is plain they were perfectly informed about it. As much may be ſaid of the Musk Creature they dwell on; and ſeveral other Rarities, illuſtrated in the Notes.

Their Teſtimony as to the number of Chriſtians in China is very remarkable.

We never before heard that Chriſtians had been formerly numerous in *China*; for all that has been written by the *Portugueſe*, and others about St. *Thomas*'s Preaching there, can never ſtand upon the feeble Support of far fetched Conjecture, and bare Probability: The *Chineſe* and *Syriac* Inſcription indeed, diſcovered in the Year MDCXXV, aſſured us the Faith had been taught in *China* in the eight Century at the lateſt; but no Trace of this Miſſion was left, and *Kircher* and *Muller* are widely out in their Explanations of this Monument; but here you will have it illuſtrated in a Diſſertation apart, by which it will appear That when our two Authors ſay, there were numbers of Chriſtians involved in the univerſal Maſſacre, at the time a total Revolution befel the Empire, it is not impoſſible but thoſe who thus periſhed were deſcend-

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ed of thoſe mentioned on the *Chineſe* Stone.

The ſame Paſſage gives us to underſtand what City is meant by the Name of *Cumdan*,* mentioned in the Inſcription as being at that Time the Capital of the Empire. Tho' moſt of the *Arabs* confirm what is ſaid in the Inſcription, and have the Name of this City of *Cumdan*, and among the reſt the *Nubian Geographer*; yet was this City unknown, his Tranſlators miſtaking it for the Name of the River that waſhed the City, inſtead of the City itſelf. Thoſe who undertook to explain the *Syriac* Inſcription, afforded us nothing but empty Conjectures; whereas by our two *Mohammedans* we learn two important Facts which caſt a great light upon the *Chineſe* Hiſtory; *firſt* that *Cumdan* was formerly the Capital of the Empire, and *ſecondly* that the ſame was *Nankin*, a Thing unknown to the beſt that have written about *China*. *The Lights they afford us into Geography.*

By them alſo we underſtand That the City of St. *Thomé* was not ſo called by the *European* Navigators, as many have thought, ſeeing it was known by the ſame Name in the ninth Century. They may be of great Uſe alſo for the Coaſts of the *Indian* Ocean, if we ſeriouſly examin into the little they ſay, and compare it with *Of the City of St. Thomé.*

* *Mr.* Renaudot *writes it* Cumbdan *throughout the whole Preface.*

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what is in the old *Greek* Geographers, ſeemingly unknown to the *Arabs*, if we except *Ptolomy*'s Tables. By them again, we might clear up many Paſſages in the *Nubian Geography*, which is by no means ſo contemptible a Book as ſome of the Learned would have had it; tho' on the other hand it is not deſerving of the very high Account ſome have made of it. Such as it is, it may ſerve for a Sample of the *Eaſtern* Geographies; for it is void of Poſitions, a Defect it has in common with moſt of the reſt; and indeed they might as well be omitted as given with the Variety, and Incertitude in *Abulfeda*. There is nothing of this kind tolerably exact among the *Perſian* and *Arabian* Geographers, but the Tables of *Ulug Beig*, and *Naſſir Eddin* tranſlated by *Greaves*. The *Nubian Geographer*, tho' his Work has been printed in *Arabic*, and turned into *Latin*, has been of no great Service, becauſe the Tranſlators having nothing but the printed Copy before them, which is very erroneous, could not reſtore their Text by Manuſcripts, which are very ſcarce.

In what manner the proper Names are expreſſed

The proper Names are in the Tranſlation, in the Notes, and in the Diſſertations expreſſed in the moſt ſimple manner poſſible, and according to the Power of our Alphabet, regardful not to depart from Cuſtom, which has fixed the Pronunciation of ſeveral of them. Thus for many Centuries paſt we have been uſed to pronounce the Word which ſignifies a King or Prince *Melek*,

Melik, and thus it is written in *Roderic* of *Toledo*, and in other *Spaniſh*, and *Portugueſe* Authors. All the Learned have written and pronounced *Melik Chah*, in ſpeaking or writing of that great *Seljukid* Soltan, who reformed the Calendar, and erected the *Jelalean* Epoch; ſo that a Reader that underſtands no *Arabic*, or is unacquainted with *Eaſtern* Hiſtory, would not know him again by the Name of *Malek Chah*. The ſame it is with the Names of Cities and Provinces, which are variouſly written by *Europeans*, according to their ſeveral Rules of Orthography, which are oftentimes hard to be underſtood. Thus what the *Arabs* call *Aderbijan* [*Adarbejan*] is ſpelt one way by a *German*, and another way by a *Portugueſe*. *Olearius* writes it *Aderbitzian*, *Teixeira* writes it, *Aderbajon*, who alſo cloſes all the *Perſian* Terminations in *N*, with an *M*; becauſe the Natives themſelves pronounce the final *an* almoſt as the *Portugueſe* do their *ão* or *am*. Others of the Learned have imagined we are to adhere to the preſent Rules; and ſo one of the greateſt of them has lately in tranſlating the Hiſtories which mention the Province of *Kowarzem*, ſpelt it *Kariſme*; and will have it that the famous Hiſtorian *Emir Cond*, is to be ſpelt *Emir Cavend*; *Ung-khan* Emperor of the *Moguls*, defeated by *Jenghiz-khan*, *Aveng-khan*, and the ſame of many others. We do not diſpute the preſent Laws of Pronunciation, as to them we muſt hearken to Travellers; but we may venture to ſay

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The *Eaſtern* Tongues have not been leſs ſubject to changes of Pronunciation than the *European*. This is eaſily underſtood; for the Geographers of thoſe Parts, aware of the Defect of their Characters or Letters for ſettling the due and genuin Pronunciation, aſcertain it as well as they can, by naming every Vowel in proper Names; and ſeldom it is they agree with the common way of pronouncing. We paſs over the Method taken with the *Eaſtern* Names by the Tranſlator of *Elmacin* [*Erpenius*]; as for the Tranſlator of the Hiſtory of *Tamerlan* [*Vattier*] he is quite particular and by himſelf; for what Soul alive could ever gueſs that *Gali*, *le Gucbaſe*, *Gabdolle*, are, *Hali* [*Ali*] *Abbas*, *Abdalla*, and ſo on, which muſt make all ſuch Tranſlations unintelligible.*

Some Account of the Orthography and Pronounciation of the Eaſtern Names.

* *This is very juſtly ſaid, and is a Point which well deſerves to be conſidered at large; but the Reader will not expect us to launch into the Particulars of ſo wide a Subject, when he perceives that we confine our Views to the narrow Limits of a ſingle Note* Mr. Renaudot *is perhaps more accurate in his way of ſpelling the Eaſtern Names, than any other of his Nation, or perhaps any Foreigner whatſoever; but tho', ſenſible of the Defect of the* French *Alphabet, he often calls in the* K *and* W *to his aſſiſtance, yet he is not always equal and alike in ſeveral of his Names; nor has he ſettled them ſo, that his Reader ſhall never be at a loſs to know how they are really to be pronounced.*

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The Diſſertations are rather looſe Eſſays on what might be done towards the Recovery of ſome very obſcure, tho' important, Points, than Tracts in Form. We have endeavored to open the way to thoſe

Of the Diſſertations.

There are two ways of pronouncing the Arabic, *the one peculiar to* Afric, *the other to* Aſia ; *which laſt being the Parent of this extenſive Tongue, it ſeems as if we had no room to doubt but the Pronounciation there, is to be preferred to the ſame in* Afric : *But that the* African *Way ſhould, on the other hand, chiefly prevail in* Europe, *is no Wonder, conſidering how long, and how nearly we have had Commerce with the* Moors. *The* Africans *pronounce* el *for* al, *and* Melik *for* Malec *or* Malek, *and ſo on* ; *the* Aſiatics *being more open and full in their Utterance. But it is not only as to Vowels that we are at ſome Uncertainty, but even with regard to Conſonants* ; *whence you have the Ambiguities to be obſerved in ſome parts of this Book, as the Wood called* Hairzan *in one Place, and* Chairzan *in another* ; *the Kingdom of* Gezaz [Jeraz] *or* Haraz ; *the Province of* Curiſtan *or* Cuziſtan. *Now theſe ſeveral Ambiguities ariſe from the exact reſemblance of ſome* Arabic *Letters with others which are barely diſtinguiſhed from them by a Point, or two, or three, either above the Letter, or below it* ; *for example, The firſt Letter of* Hairzan *is naked thus* ح, *of* Chairzan *the firſt Letter is with a Point thus* خ ; *of* Geraz *the firſt Letter is with a Point thus* ج, *of* Haraz *the firſt Letter, as in* Hairzan, *is naked thus* ح ; *in* Curiſtan *the* R *is naked thus* ر, *in* Cuziſtan *the* Z *is with a Point thus* ز : *There is another* R *and* Z, *but the Caſe between them is exactly parallel. It appears then that theſe Variations are produced either by Omiſſion, or Redundancy* ; *if by Omiſſion the Points are wanting : But if by Redundancy, the Points are too much* ; *and that the moſt diligent Tranſcriber may, in the Courſe of a long Copy, be guilty of both, muſt be readily granted.*

The Arabs *are often very careful to prevent any Miſtake in the Pronounciation of proper Names, and eſpecially*

who may hereafter attempt deeper Inquiries, upon the principal Heads that occur.

Two or three Authors, who but copy from each other, ſuffice to give birth to a Notion which ſpreads unexamined by thoſe

as to Vowels; ſo that when we neglect them, and, running Riot after our Fancy, deviate from them, nothing can excuſe us. Upon this Head many might be ſeverely accuſed, but we will only inſtance in Pe'tis de la Croix, Senior, *who, in his Hiſtory of* Genghiz Khan, *has all along* Capſchac *for* Kipjak, Alſchaſche *for* Alſhaſh, *or the County of* Shaſh, Carizme *for* Chowarazm, *and infinit others; ſo that it is with too much Reaſon Few Gentlemen who have not ſome previous Notion of Eaſtern Geography and Hiſtory, care to read the Books that might inſtruct them therein. In ſhort, the Evils of this Preſumption, or Vanity, or Negligence, or call it what you will, are of the moſt diſcouraging Kind, and ſuch as claim a thorough and ſpeedy Reformation.*

Hiſtorians, and Geographers ſhould agree upon the moſt powerful Alphabet they could form out of the ſeveral in Europe, *and adhere thereto in their Tranſlations from Eaſtern Works: Nor ever preſume to alter the Names of Perſons and Places, or clip them, or ſtretch them to what they are pleaſed to call their own Standard, which if they did not, we ſhould always know whereabouts we are, and who is meant. If a little Care were taken, and Men wrote rather to inſtruct and inform, than to raiſe themſelves a Name, which when their Works come to be ſtrictly examined they muſt infallibly loſe; we ſhould not in a* French *Author, read* Blocquet *for* Blackheath, *or ſee the thouſands of the ſame Abuſes which ſo abound in their Hiſtories and Geographies. To conclude, If Men were ſure That Accuracy and Application would be more required at their Hands, by the Public, than they ſeem to be; the World would not be peſtered with the offenſive Lumber of the many Books which ſtand in ſuch great need of Purification by Fire, or Ablution by Water, no matter which.*

But to digreſs no farther, we ſhall only add That we have, as near as we have been able, confined ourſelves to the true and genuin Orthography of the Names; and that

who follow them; this throws a Miſt over Hiſtory, and gives an Opportunity to confound Truth with Falſhood, and what is Certain with what is mere Conjecture. For Example, Father *Trigaut* miſunderſtanding ſome Paſſages of *Syriac*, declares it very probable That St. *Thomas* preached in *China*. A few Years afterwards, they find the *Chineſe* and *Syriac* Inſcription, which talks of a Miſſion from *Judæa* or *Syria*; whereupon it was by ſome aſſerted, That the Perſon, therein mentioned, muſt have been St. *Thomas*; and at once they prick you down the Track he muſt have followed, and give you a Map to convince you it was ſo: But theſe Syſtems being confeſſedly abſurd, others

that the Learned Reader is deſired to take Notice, That the Ch *in* Choraſſan, Chowarazm, Chanbalig *and the like, is to be pronounced like the* Greek χ, *or an* Engliſh Kh, *to make it the ſtronger; and that the* Engliſh *Reader may pronounce it as in* Choir, Chimera, Chemiſtry.

That the U, *wherever it occurs, is to be pronounced nearly like our Dipthong* ou, *or rather our* oo, *as in* Moon, Soon, Boon; *ſo* Almamun *muſt be pronounced* Almamoon, Hud, Hood; Aſud, Aſood; *the ſame is to be obſerved generally, wherever the* u *occurs in the Eaſtern Names, in this Book.*

The i *is to be pronounced as our* ee; *ſo* Raſhid *muſt be* Raſheed; Walid, Waleed; Yazid, Yazeed.

The a *and the* o *muſt, in general, be pronounced a little more open than the* Engliſh *do, but not quite ſo broad as the* French.

We had thoughts of uſing the Circumflex to mark ſome of theſe Diſtinctions, but we apprehended it might perplex the mere Engliſh *Reader, as much as it would aſſiſt the Scholar.*

would have had this Inſcription to be a Forgery, tho' it is certainly a moſt precious Monument, and of the cleareſt Authority; as will be proved in one of the Diſſertations, which will evince That all hitherto offered upon this Head, and particularly by *Muller*, is Intolerable.

Of the Chineſe Learning.

As for the *Chineſe* Learning, we have perhaps expoſed our ſelves to great Contradiction, many of the Learned having a long while been of a quite contrary Opinion, tho' not a Soul of them could be an immediate Judge of what he advanced, ignorant of that dreadful Tongue which requires no leſs than the Life of Man to be duly attained. The Miſſionaries, indeed, thought they might ſafely make the *Chineſe* Philoſophers inſtrumental towards the Converſion of the whole Nation, and their view was laudable enough: But others, and eſpecially Libertins have ſtrangely perverted the exceſſive Things which have been reported of the *Chineſe* Antiquities; and have aſſumed them as a Weapon where with to attack the Authority of Scripture, and its Super-ſtructure, the Chriſtian Religion; as alſo the Univerſality of the Flood, and to maintain that the World is much older than it is thought to be. The fabulous Accounts which ſo abound in the *Perſian* Hiſtory, all abſurd as they are, have to ſome ſeemed worthy of being eſpouſed.

Ignorant People, ſuch as the Author of the *Preadamitic Syſtem*, are apt to believe whatever flatters their own Concepti-

ceptions, and eſpecially when ſuch Stories are ſeriouſly told by great Men, tho' they, it has ſince appeared, knew nothing beyond the Titles of the Books they have ſo vaunted. *Voſſius*, who, it muſt be owned, was deeply read in *Greek* and *Latin* Literature, found wherewithal, in the Ancients, to confirm all he ſaw, or heard ſay concerning the *Chineſe*. And upon ſuch Authorities have Evil diſpoſed Perſons, perverted by a falſe Metaphyſics, given out Opinions which, to them, ſeemed new; tho' moſt of the ſame were familiar to the old Philoſophers, and the firſt Heretics; and tend to no leſs than the utter Subverſion of all Religion. What we are taught by *Jeſus Chriſt*, is too well grounded to want the Concurrence of the *Chineſe* Philoſophy; and if any believe, it may perfect the Mind, and reform the Manners, tho' they know nothing thereof, but by Paraphraſes as obſcure as the Text; they are to be adviſed fairly to inquire into what may be objected to the Antiquity of this proud Nation, to their Hiſtory and their Philoſophy, and compare the Advantages thence to be deduced, with the Abuſes that have been made of the Contrary. We hope it will, at leaſt, be granted That we may be well skilled in every Science, great Philoſophers, and great Mathematicians, without being beholden to the *Chineſe* Books.

THE

The Reader is desired to take Notice, That the Capitals in the Margin of the Two Accounts, are added in this Edition, and refer to the same in the Margin of the Notes, which are in exact Alphabetical Order. And that [DD] in the Margin of Page 84 of the *Accounts*, 6 Lines from the bottom, is wanting.

The Reader is also desired to excuse and correct the following most Material Errors of the Press.

In the Two Accounts.

PAG. 2. line 3. from the Bottom, for *Jacquets* read Jackets. p. 9. l. 10. from the bottom, *for* Sugar, Canes, *read* Sugar-canes. p. 18. for *Kaschbin* read *Kashbin*. p. 22. for *Tusng* read *Tusang*. p. 38. *for* the Country of *Kakhan* or *Tibet*, *read* the Country of the *Kakhan* of *Tibet*. p. 47. l. 6. *for* loved *read* love. p. 62. for *Tygris* read *Tigris*. p. 83. l. 8. *for* the King *read* one of the Kings. p. 87. *Gozar* read *Goraz*.

In the Notes and Dissertations.

Page 3. Line 18. *for* possibly *read* possible. p. 7. l. 20. *for* καλαι *read* παλαι. p. 17. l. 22. *for* than *read* then. p. 35. for *Acbem* read *Achem*. p. 46. for *Fansur* read *Fansur*, p. 47. l. 6. from the Bottom *for* as being a *read* as that a. p. 48. for *Tontang* read *Toutang*. p. 62. l. 12. from the Bottom *for* split Horn *read* cloven Hoof. p. 71. for *Xabicang* read *Xabiang*. p. 72. for *Khan* of *Tibet* read *Kakhan* of *Tibet*. p. 104. l. 8. from the bottom *for* Seet *read* Sect. p. 108. for *Mar-Amba* read *Mar-Ama*. Ibid. for *Selibazaba* read *Selibazaka*. p. 111. for an *Ali read* and *Ali*. p. 115. for *Thadæus* read *Thaddæus*. p. 121. l. 21. *for* Catholics *read* Catholic. p. 122. for *Abasha-Khan* read *Abaka-Khan*. p. 134. for *Ebn Shalikan* read *Ebn Kalikan*. p. 135. l. 2. from the Bottom *for* Sping *read* Spring. p. 150. *for* Erythæan *read* Erythræan. p. 175. for cay *Tagazgaz* read call *Tagazgaz*. p. 177. for *Khan* or Emperor read *Kakhan* or Emperor. p. 197. for *Kari* or *Katib* read *Kari* and *Katib*. p. 209. l. 6. *for* expreſs *read* expreſſed. p. 214. for *Catuian* read *Cataian*. p. 225. for *Epochæ Celobrires* read *Epochæ Celebriores*.

* *

REMARKS, OR NOTES

UPON THE

CHIEF PASSAGES

Of the Two Foregoing Accounts.

Of the Sea of Harkand.

[A] THE Author, doubtleſs, intends the *Maldives*, which, according to the Eaſtern Geographers, divide the Sea of *Delarowi*, or the Sea of the great Gulf of *India*, as far as *Ras Kemori*, or Cape *Comorin*, from that of *Harkand*. The *Arabs* and the other Orientals have Names for the Seas, which bear no Affinity with thoſe of the other Languages. Theſe Seas, without comprehending the Ocean which they call *Bah-Mahit*, are, the Sea of *China*, the Sea of *India*, the Sea of *Perſia*, the Sea of *Kolzum*, or the *Red Sea*, ſo call'd from a Town which is thought to be the *Ciyſma* of the Ancients; the Sea of *Rum*, or of *Greece*, which is the *Mediteranean*; the Sea call'd *Al-Chozar*, or the *Caſpian*, and the Sea of *Bont*, or the *Pontus Euxinus*. But theſe are not all the Names they give them; for the Sea of *India* is very often called the *Green Sea*; that of *Perſia*, the Sea of *Baſſora*; and other Names they have for particular Parts of theſe Seas. In like manner the Sea of *Harkand*, the Sea of *Delarowi*, the Sea of *Zinge*, or that on the Coaſt of *Barbary*, and the *Dark Sea* which was almoſt unknown to the *Arabs*, it ſtretching away beyond the Iſland of *Madagaſcar* or *St. Laurence*, have different Names from

from the different Coaſts they waſh, and which they alſo call the *Salt Sea*.

Geograph. Arabic. Clim. 1. *p.* 8. The Sea of *Shelahet* our Author mentions to be divided by the Iſlands of *Ramni*, that is, by a Part of the Continent of the *Indies*, muſt be ſomewhere in that extent of Sea from Cape *Raſalgat* to *Malabar*: But as this extent ſeems to be very great, one would be apt to think this Sea extends but from *Shelahet*, which, according to *Abulfeda*, is a Town of the *Manibar*, which is a Part of the *Peninſula* of *India* within the *Ganges*, ſtretching from *Gizerat* or *Guzarat*, to *Coulam* or *Coulan*.

[B] *In theſe Seas are about* 1900 *Iſlands.*

The *Arabs* had but a very imperfect Knowledge of theſe Iſlands, and hence our Authors reckon them but at 1900; but our exact Navigators and Travellers, and particularly *Pyrard*, have it that the Inhabitants talk of above twelve thouſand, and that the King of the *Maldives* aſſumes the Stile of *King of the twelve thouſand Iſlands*. The *Nubian* Geographer calls them, with our Authors, *Robaiat* or *Robihat*, although the Name *Maldive* be more agreeable to the *Malabaric* Tongue, in which *Dive* is an Iſland; whence we have *Sarandib* or *Sarandive*, *Angedive*, and many others. *Garcias de Orta*, a learned *Portugueſe* Phyſician, ſays, they muſt be written *Naledive*, or the *Four Iſlands*, or rather as *Barros*, the *Thouſand Iſlands*; if after all it would not be better to ſay they borrow their Name from *Maly*, *Maley*, or *Male*, the chief of them, where the King reſides. The Ancients knew next to nothing of theſe Iſlands; and we cannot tell when the *Arabs* landed among them to propagate *Mohammediſm*, which they profeſſed when firſt diſcovered by the *Portugueſe*. *Barros* relates that the *Portugueſe* of his time had run about three hundred Leagues along theſe Iſlands, from theſe of *Mamal*, a Moor of *Cananor* who was Maſter of the Northermoſt, about forty Leagues from the Coaſt of *Malabar*, and in the Latitude of 12 Degrees and 30 Minutes; and that the Southermoſt they knew

Dec. 3. *l.* 3. *c.* 7.

were

were thoſe of *Candu*, and *Adu* in the ſeventh Degree of the Antartic Hemiſphere: But that in the Sea Charts of the Moors, theſe Iſlands lay in a Cluſter along the Coaſt of *India*, from the Flats or Shelves of *Padua*, to the Parallel of Mount *Deli*; and then ran away Eaſtward till they almoſt touched *Java-Major*, and the Coaſt of *Sunda*. The *Portugueſe* and *Dutch* Charts, which place theſe Iſlands of *Adu* and *Candu* a little more Northerly, take no Notice of ſuch Matters which ſhould have been found out after ſo many Voyages, to and again, in theſe Seas: But the Mooriſh Charts are ſo very inaccurate, that it is very poſſibly they ſtretch out this String of Iſlands much farther than it really goes; for by the later Voyages it is certain that theſe Iſlands, of a Cluſter of which, according to *Pyrard*, each Province or Group is formed, each of which they call an *Atollon*, reach not farther than 5 Degrees South. The *Arabian* Geographer had certainly ſeen what our Author writes of theſe Iſlands, which he deſcribes accurately enough, except when he relates that the Capital is call'd *Anabona*; whereas in the original Text, which is corrupted in the *Roman* Edition, it is ſaid that the King of the Iſles *Robihat*, the ſame with the *Maldives*, reſides in the Iſland called *Maly*, or *Male*, which this Geographer writes of the King of the Iſland or *Peninſula* of *Comar*, which forms the Point and Part of the Eaſtern Coaſt of *India*. *Clim.* 3. *p.* 8.

He alſo calls theſe Iſlands *Robihat*; whereas our Author ſays, that all the Iſlands were comprehended under this Name, not excepting *Ceylon* or *Sarandib*; and whereas the Original from whence this Tranſlation is borrowed, reads *Dobijat*. In the *Indian* Tongue *Dive* is an Iſland or Iſle, but the *Arabs* write it *Dib*, as appears by their *Sarandib*, or *Sielendiba*, as it is written in the Fragment of *Coſmas Indopleuſtes*.

Our Author ſays, theſe Iſlands were governed by a Queen; and the *Nubian* Geographer reports that they have a King, but that his Wife has all the Power in her own Hands, that ſhe is uncontrolable by the King, and orders all matters of State and Property to her own good liking. The Hiſtory of theſe Iſlands is ſo much in the dark for us to exa- *Voyages de Thevenot.* *Ubi ſupra.*

mine into the Origin of this Cuſtom, which was aboliſhed before the *Portugueſe* firſt came hither. Perhaps the *Arabs*, who ſettled here, introduced, with *Mohammediſm*, many of their Cuſtoms, and among the reſt that of excluding Women from all public Employs; or it may have happen'd that when the *Arabs* diſcovered theſe Iſlands, ſome Woman ruled as Regent during her Son's Minority, ſuch being the known Cuſtom over all the *Molucca* Iſlands; which alſo prevailed among even the *Moguls*, whoſe Empire, during the Minority of *Gayuk Khan*, was governed by *Turakia Katun* his Mother. And thus the firſt Diſcoverers giving it out, that the Iſlands were under a Queen, eaſily perſuaded others that it was the uſual Form of the Government; and as Voyages hither did not happen often, they remained a long time under this Miſtake. And ſo it was with the King of *Morocco*, who in the Year 1685, ſpeaking of the *Engliſh*, ſaid, they were not to compare with other Nations, becauſe they obey'd a Woman; for this Prince who valued himſelf upon his Parts, had in ſome of his Hiſtories read many things concerning Queen *Elizabeth*, in whoſe Reign the firſt Treaties of Commerce, with the Kingdom of *Morocco*, were managed by *Edmund Hogan*, her Majeſty's Ambaſſador to *Muley Abdal-Malec* King of *Morocco*, in the Year M DLXXVII.

Leb. Tarik.

Hackluyt 1 Edit. p. 156.

What is ſaid of the Ambergreaſe, which ſo abounds in theſe Iſlands, is confirm'd by *Garcias de Orta*, *Pyrard*, *Barboſa*, and many other Travellers.

The Shells are ſtill current among the *Maldiveſe*, and in many Parts of the *Indies*, they paſs for ſmall Money; and not only in the *Indies*, but on the Coaſt of *Guinea*, and in the Kingdoms of *Benin* and *Congo*, were they are uſed in Traffic. *Barros* thus expreſſes himſelf thereon. *They have a kind of Shells about the Size of a Snail, but they are of another Shape, hard, white, and lucid; and ſome of them are ſo well illuminated, and ſtained of divers Colours, that being ſet in Gold for Buttons, they look like enamel. Ships bailaſt with theſe Shells for* Bengal *and* Siam, *where they are uſed at Market for change like our ſmall Copper Pieces.* The ſame Author takes Notice of the

Way

Way they take these Shells, and therein agrees with our Author; and *Pyrard* confirms what he says of the Treasures of these Shells the Princes of the Country have. *P. 3. 1. Barb. loc. citat.*

In the same Sea towards the Island of Sarandib *are many Isles.* [C]

It were to be wished our Author had expressed himself a little clearer in this Passage and many others, which relate to the Position and Place of the Coasts and Islands of the *Indian* Sea; which cannot easily be gathered from so imperfect a Description. He says, that in the Sea beyond the *Maldives*, there is a great Number of Islands, or Peninsula's, the *Arabs* having no Word to express these last: Wherefore they call *Spain*, *Jezirat-al-Andalus*, *The Island of* Andalusia, because it is washed by the Sea on three Sides. They therefore called Islands or Peninsula's that vast extent of Coast from Cape *Comorin* to *China*, where, it seems, we must place those Nations, who are but partly known to us, and under very different Names. In those Countries we find all that our Authors and the *Nubian* Geograper, their Copist, attribute to these great Islands, but which cannot hold good of the Islands of *Sumatra*, *Java*, and *Borneo*, which possibly are some of those described in the Sequel.

The Isles our Authors call *Ramni*, are otherwise called *Rani*, or *Rana*, and at this day give Title to a *Raja* or idolatrous Prince of the *Indies*, who derives his origin from King *Porus*. In the *Arabian* Geography this Island is called *Rami* as in the *Oriental Library* of Mr. *d'Herbelot*.

The Islands of *Najabalus*, or *Lajabalus*, (for the Name is spelt both ways) are, it is probable, the small Isles of *Nicobar*, where Ships still generally touch when bound to some Parts of the *Indies*.

Our Authors observe, that in these Islands there was a barbarous Race of Man-eaters; and this *Teixeira* confirms, adding thereto a still more barbarous Custom [illegible]ating their Relations when *Geo. Arab. supra.*

P. 188. they are grown old. He places theſe Barbarians between the Iſles of *Nicobar* and *Tanacarim* or *Tanaſarim*: And this Cuſtom remains to this Day, if we may believe *Navarette*; *It is certain they eat other thoſe* Europeans *they can catch.*

L. 1. c. 18. *Marco Polo* tells us, that the Inhabitants of this Iſland he calls *Angaman*, devoured all thoſe they could lay Hands on. *Teixeira* ſays alſo of the *Pegavans*, that about an hundred Years before he wrote, that is, about two hundred Year ago, they ate Human Fleſh, a Cuſtom they unnaturally adhered to, till ſuch time as they imbraced *Mohammediſm*. The *Peguans* were guilty of the ſame, and ſold Human Fleſh publickly. Moſt of the *Cafres* on the Coaſt of *Barbary* are Anthropophagites alſo, and particularly thoſe call'd *Zimbas*. Theſe in the Year 1589 made an Incurſion into the interior *Afric*, to the Number of 80000, and devoured all the Perſons that fell into their Hands; and thus deſolated a Tract of above three hundred Leagues. The *Mumbos* and moſt of the other *Cafres* of *Afric* are Devourers alſo of the ſame kind; and the *Portugueſe* of *Moſambique*, and the Neighbouring Parts, agree that they ate the Bodies of ſuch as were executed. *M. Polo*, beſides other Parts of the *Indies* and *China*, where he obſerves the People to be Anthropophagites, ſays, that in the Kingdom of *Felech*, which is one of the eight of the leſſer of *Java*, the Inhabitants ate Human Fleſh as well as thoſe of the Kingdom of *Samara*, thoſe of *Dragojan*, and thoſe of the greater *Java*, according to *Barthema*, who ſold their ancient Relations to Men, who bought them to eat.

Joa. dos Santos Hiſt. de Ethiopia, Or. l. 2. p. 69.

L. 3. c. 11. c. 13. 14. L. 3. c. 29.

The ſame *M. Polo*, ſpeaking of the Aſtrologers, or Magicians of the great Khan of the *Tartars*, ſays, that when a Man was condemned to Death, they took him, dreſs'd him, and ate his Fleſh.

P. 314. c. 319. *Barboſa* writes almoſt the ſame of *Siam* and the *Celebes*, and adds, that when a Criminal was to be ſentenc'd to Death, they begg'd him of the King to eat. *Nicolo di Conti* obſerves alſo of the Inhabi-

P. 339. c. tants of the Iſle of *Andramania*, or that of *Andaman*, and thoſe of *Sumatra*, that they would eat Human Fleſh;

Flesh; and according to *Pigafetta*, there were certain hairy People in the *Molucca's*, who having killed a Man, ate his Heart with Lemon Juice. *P. 364. l.*

Of the Island of Ceylon. [D]

The Orientals know the Island of *Ceylon* by no [illegible] Name than *Sarandib*, which has some affinity with [illegible] of *Cosmas*, the Author of the *Christian* [illegible]. *Dive*, in the *Indian* Tongue, is an Island, and the *Arabs*, who have no V Consonant, do, after the manner of the *Greeks*, end their last Syllable with a B. Thus all the *Indian* Names ending in *Dive*, give you to understand that the Place meant, is either an Island or a Peninsula; for most of the Orientals have but one Word for the one and the other. From *Ceylon* the *Arabs* have formed *Saran*; for the two Liquids L and R are often converted into each other. *Arrian* writes, that Westward there lies an Island called παλαισιμένδου, and by the Ancients *Taprobana*, where you must correct his Text, νῆσος λεγόμενη καλαὶ τα-[illegible] τοῖς ἀρχαίοις αὐτῶν Σιμένδου; which wants it, by a Mistake of the Transcribers, who have of the λ and α in ΣΙΛΑΝΔΟΥ formed a μ.

Voya de Thevenot. T. 1. Vide Bardos. p. 312. e. f.

The same *Cosmas* gives it for the *Taprobana* of the Ancients. He says, it is about nine hundred Miles in Circumference, and that it was governed by two Kings, one of whom was Master of the Mines of *Yacinth*, or *Iacinth*, a general Name under which are comprehended several sorts of coloured Stones, which the *Arabs* call *Yacut* or *Iacut*; that some *Persian* Christians were there settled, and had a Priest, a Deacon, and all the Church Liturgy; that the Kings and most of the Inhabitants were Strangers; that Commodities were brought hither from all Parts, and even from *China*, this Island being as it were in the Heart of all the *Indies*; that it is five Days distant from the Continent of the *Indies*; and that its chief Scale was call'd *Marallo*; in fine, that there were found the κοχλίους, or Pearl Oysters. [illegible] our Author confirms.

What the *Arabs* relate of the Print of a Foot upon the top of a Mountain, which they say is *Adam's Step*; is to be found in most of the *Arabian* Authors, who are very fond of such Stories; and is confirmed by the Tradition of the Country, handed down to our present Times. *Robert Knox*, an *Englishman*, who lived twenty Years in this Island, and who publish'd an ample Account of it in the Year 1681, expresses himself to this effect. "Southward of *Conde-Uda* there is a Mountain, "supposed to be the highest in the Island, and "called *Hamalell* in the Language of the *Chingulas*, but the *Portugueses*, and the other *Europeans* "call it *Adam's Peek*. This Mountain is in the "Form of a Sugar-loaf, very steep, and upon the "top of it is a flat Stone, on which is seen the "Impression of a Man's Foot, but larger than the "Life, being about two Foot in length. The Peo-"ple of this Island reckon it a meritorious Work, "to visit this Trace or Impression, and fall "down before it; and generally towards the be-"ginning of their New Year, which is in the "Month of *March*, the Men, Women and Chil-"dren resort to this great and lofty Mountain, there "to perform their Devotions."

Lud. Barthem. l. 3. 4.

It is the common Opinion, that the *Chinese* peopled part of this Island, and that the Name of *Chingulas* or *Chingalas*, is derived from a *Chinese* Colony, settled on the Point *de Gale*, and descended from certain *Chinese* driven hither by stress of Weather.

Mart. Hist. 236. Teixeira, l. 1. p. 184. Vid. Marc. Pol. l. 3. c. 19 & 23.

This, Father *Martini* confirms, saying, *Cingala* is *Sinarum Syrtes*, so called because here perished a Fleet an Emperor of *China* had fitted out to conquer this Island; and that *Ceylon*, or *Sinlan*, signifies *Chinese*. In another place he takes Notice that the *Chingulas* are much braver than the other Natives of the Country: But as *Navarette* very pertinently animadverts, This Proof makes quite against what it is intended to demonstrate, since it does not seem likely, that they should inherit from the *Chinese* a Courage they never possessed.

Some

Some Authors have pretended that *Ceylon* is not the *Taprobana* of the Ancients, but that *Sumatra* is the Place. Theſe are *Andrew Corſali*, *Maximilian* of *Tranſylvania*, *Barthama*, *Gaſpar Barreyros*, *Pigafeta*, and ſome others. P. 180. P. 348. P. 184. P. 256. P. 372.

Ships built in the Indies. [E]

This ſame ſort of Ships is exactly deſcribed by *Marco Polo*, under the Name of Ships of *Ormuz*; for at that time all the Commerce of *Siraf*, which was afterwards tranſacted at the Iſle of *Kis*, was remov'd to *Ormuz*. "The Ships of *Ormuz* are very "bad and dangerous, and Merchants often run a very "great Riſque in them. For they cannot faſten "their Planks with Bolts, becauſe the Wood is as "hard and as brittle as Earthen-ware; ſo that when "they attempt to drive ſo much as a Nail into it, "the Nail ſtarts back and breaks. Wherefore "they bore the ends of their Planks as gently as "poſſible with an Augre, and then drive in Tree-"nails, made to make them faſt. Then they bind "them or rather ſew them together with a ſtrong "Thread of Coco-nut, which Nut is large, and "all over cover'd with ſtrong Fibres like Horſe "Hair. They then launch them, and when every "other part of them is decayed, theſe Threads are "clean and unhurt; and of the ſame they make "Cordage and Cables, which preſerve a long time "in the Water. They uſe no pitch to ſave their "Ships from rotting, but uſe, inſtead of it, a Fiſh "Oyl. * *L. 1. c. 16. p. 2.*

* *Le navi d'Ormuz ſono peſſime & pericoloſe, on de li mercanti ſpeſſa volte in quelle pericolano: & la cauſa e queſta, par che non ſi ficano con chiodi per eſſer il legno col quale ſi fabricano duro, & di materia fragile a modo di vaſo di terra, & ſubito che ſi ficca il chiodo, ſi ribatte in ſe medeſimo, & quaſi ſi rompe. Ma le tavole ſi foranno con trivello di ferro piu leggiermente che poſſono nell' eſtremita, & doppo vi ſi mettono alcune chiavi*

Almoſt all the Modern Writers who have treated of the *Maldives* and the Coco-nut, agree with our Ancient Traveller in the manner of building theſe *Indian* Embarkations; and add, as a remarkable Circumſtance, That this Tree alone not only affords Materials wherewithal to build a Ship, but to load her alſo when ſhe is finiſhed. The great Planks of the Trunk ſerve for her Hull and Maſts; with the Filaments or Fibres of the Nut they ſpin the Cordage and the Sails; and they calk her with the coarſer Stuff, and the Oil extracted from the Tree. They load her with Nuts both green and dry, and of the Liquor they draw from them, which is very pleaſant and ſweet at firſt, but turns into a Vinegar if kept, they make a kind of Cream, Comfits, Butter, and an excellent Oil for Wounds.

[F] *An unknown Iſle where are Mines of Silver.*

Amidſt ſuch a Number of Iſlands as are ſcatter'd up and down the *Indian* Sea, quite up to the Coaſt of *China*, it is a hard matter to ſingle out which of them our Author means. It ſeems that even in his Days, the Courſe to be ſteered for this Iſland was loſt, and that Chance only directed Ships thither. There are Silver Mines in moſt of theſe Iſlands, as Travellers ſay.

[G] *A white Cloud, or Water-ſpout.*

This white Cloud, which has ſuch extraordinary Effects, is very exactly deſcribed in the Second Volume

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chiavi di legno, con le quali ſi ferrano: doppo le legano, o vero cuciono con un filo groſſo, che ſi cava di ſopra il ſcorzo della noci d'India, le quali ſono grandi: & ſopra vi ſono fili, como ſete di cavallo, li quali poſti in aqua com e putrefatta la ſoſtanza rimangono mondi, & ſe ne fanno corde, con le quali legano le navi, & durano longamente in aqua: alle qual navi non ſi pone peſce per diſſea della putrefattione ma s'ungono con olio fatto di graſſo de peſci, & calcaſi la Poppa.

of

of Mr. *Thevenot* the Younger. It is commonly call'd a Water-ſpout; and the *Arabian* Geographer ſpeaks of it in almoſt the ſame terms. This ſort of Whirlpool is not only ſeen all over the *Indian* Sea, but in the Sea of *Perſia* alſo. *James Lancaſter* obſerved one of them in the Straits of *Malacca*, on the way of *Achem*, attended with the ſame diſturbance and riſing of the Water deſcribed by our Authors. *Purchas Vol.* I. *p.* 159.

Tufan, Tuffoon, or Whirl-wind.

[H] Our Authors obſerve that the Coaſt of *China* is ſubject to violent Storms, and particularly to thoſe Squalls or Frets of Wind called, in their Language, *Tufan*, from a *Greek* Word τυφὼν, which ſignifies almoſt the ſame thing. The *Portugueſe* and *Spaniards* derive from the *Arabs* their Word *Tufaon*, or *Tufon*, which, on the Coaſt of *China*, comes on from the Eaſtern Board, and begins in the Month of *Auguſt*. *Navarette* is in the wrong when he looks for the Etymology of this Word in the Chineſe Language, in which, ſays he, *Tung fung* is an Eaſterly Wind. The *Indians* of *Manila* call it *Bagio*, and it is to the full as violent as the Hurricans among the *American* Iſlands. Theſe *Typhons* are much to be dreaded, eſpecially in the Paſſage from the *Indies* to *China*, as we may perceive by many Examples to be found in the Writings of the moſt famous Navigators of theſe laſt Ages. But although this Word is originally *Greek*, and ſignifies rather a Storm attended with Thunder than a *Tufan* or Hurrican, during which the Wind ſhall ſhift to every Point of the Compaſs; yet the *Arabs* derive it from a Word of theirs which ſignifies *to turn*, believing it a Native of their Tongue, juſt as *Navarette* took it for an Offſpring of the *Chineſe*. *Varenius* ſays, the *Arabs* called it *Olifant*; he means *Al-Tufan*; but tho' he is out as to this, he deſcribes it very exactly in his *Univerſal Geography*. *P.* 423. *L.* 1. *p.* 283. *Edit.* II.

It appears like Sparks of Fire.

[I] This was obſerved by Father *Martini* on the Coaſt of *China*: And *John Davis*, an *Engliſhman*, took Notice

Purchas. Vol. 1. p. 132. tice of the ſame Phænomenon in the Year 1604, being in 7 Degrees of Southern Latitude, not far from the Iſle of *Fernand de Noronha*; he ſays, the Glare was ſo ſtrong he could eaſily ſee to read by it.

[K] *An Iſland without Women.*

This, very probably, is the Iſland mentioned by *Marco Polo*: "Beyond *Cheſmacoran*, about five hundred "Miles in the main Sea, ſomewhat Southerly, there "are two Iſlands, the one *Maſculine*, and the other "*Feminine*, about thirty Miles wide of each other. In "the one the Men live without the Women, and this "is called the *Maſculine Iſland*; and in the other, "which is called the *Feminine Iſland*, the Women "live without the Men. The Inhabitants of theſe "Iſles are one People, however, and are baptized "Chriſtians. The Men croſs over to the Female "Iſland, and ſtay there three Months together, *(viz.)* "*March, April, May*, each in his Houſe with his "Wife; and then return to the Male Iſland where "they abide for the reſt of the Year, following each "his Buſineſs, without the Participation of a Wife. "The Women keep the Male Children till they are "twelve Years old, and then ſend them to their Fa-"thers: But the Girls they keep till they are of Age "to Marry, and then diſpoſe of them to the Men of "the other Iſland. It ſeems the Air of the Place will "not allow the Men to be always with their Wives, "becauſe they would dye. They have a Biſhop under "him of *Socotra*." *

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* *Oltra de Cheſmacoran a* 500 *Miglia in alto mare verſo mezzo di, vi ſono due Iſole, l'una vicina all' altra* 30 *Miglia. Et in una dimorano gli huomini ſenza Femine, & ſi chiama l'Iſola Maſcolina: Nell' altra ſtanno le femine ſenza huomini, & ſi chiama Iſola feminina. Quelli che habitano in dette due Iſola, ſono una coſa Medeſima, & ſono Chriſtiani battezzati. Gli huomini van o all' Iſola delle Femine & dimorano con quelle tre meſi*

continui

Nicolo di Conti has it, that they are obliged to retire after a three Months abode, or that otherwiſe they would dye by the malignity of the Climate. We can ſay nothing of theſe Iſlands, ſince it is ſo hard to find them out by ſuch an imperfect Deſcription. But what *Marco Polo* ſays, can never be true, with regard to the Time, the Men croſs over to the Women; for being Chriſtians, the Diſcipline which ſtill ſubſiſts in the Churches of the *Levant*, would have obliged them to have abſtained from their Wives during Lent, which they keep much about the ſame Time we do. Nor is it an eaſy matter to underſtand how the Women could live on their Iſland without any outward Worſhip, which muſt have been ſuſpended in the abſence of the Clergy, who nevertheleſs might croſs over at the Time mentioned by *Marco Polo*, which happens to be alſo the Seaſon when they celebrate the Feaſt of *Eaſter*.

The Courſe they ſteered for China. [L]

It is very difficult exactly to trace out the Courſe they ſteered for *China*, as it is found in our Authors; not only becauſe many Towns they mention have been deſtroyed, but alſo becauſe the Ancients, who only coaſted it along, held a different Rout from that now ſhaped by our Pilots.

The *Chineſe* came as far as *Siraf*, but dared not ſtir beyond it, becauſe of the foulneſs of the Weather, and the heavineſs of the Sea, which their Ships could not live in. They did not then venture ſo far as *Madagaſcar*,

continui, cioe Marzo, Aprile & Maggio: & ciaſcuno habita in caſa, con la ſua moglie, & doppo ritorna all Iſola Maſcolina, dove dimorano tutto, il reſto dell anno, facendo le loro arti ſenza femina alcuna. Le femine tengono ſuoi figlioli ſino a dodici anni, & doppo li mandano alli loro padri: Se ella è femina, la tengeno fin che ella è da marito & poi la maritano negli huomini della Iſola. E par che quel aere non patiſca che gli huomini continuino a ſtare appreſſo le femine, perche moririano. Hanno il loro veſcovo qual è ſottopoſto a quello del Iſola di Socotra.

Hiſt. l. 6. *p.* 237. *dagaſcar*, as Father *Martini* pretends they did, becauſe in the Bay of *Santa Clara* there is a People reſembling the *Chineſe*, and not unlike them in Speech. He offers nothing in Proof of this but the Report of ſome Seamen: But granting the thing to be as he would have it, theſe *Chineſe* may have been driven thither by Tempeſt, and there have taken up their abode, becauſe they could not poſſibly return back again to their Country. On the other hand, it is evident that *Navarette* is miſtaken when he ſays the Straits of *Sincapor* were their *Ne plus ultra*.

Siraf was formerly a Maritime Town in the Gulf of *Perſia*, 60 Leagues from *Shiraz*, according to *Abulfeda*; or 63 according to *Ebn Haukal*. They place it in 78 or 79 Degrees 30 Minutes of Longitude, and in the Latitude of 26 Degrees 40 Minutes, or 29 and 30. They ſay it was a Town of great Fame for Trade, but that the Country about it was bare and uncultivated, becauſe of its ſterility; quite deſtitute of Trees or Gardens; that the Heat was exceſſive; that the Town was well built, and that ſome of its private Inhabitants were ſo rich, as to have laid out thirty thouſand *Dinars*, or fifteen thouſand Piſtoles *French*, in raiſing and embelliſhing their Houſes; and in ſhort, that moſt of them were built with Wood brought from the Country of the *Franks*, or *Europe*. The *Arabian Geographer*, alſo mentions this City in many Places, in the Deſcription of the third Climate, as well as moſt of the other Geographers. Trade ſtill flouriſhed there in the Days of *Abulfeda*, or about the beginning of the fourteenth Century; but when it began to migrate to the Iſland of *Kis-Ben-Omira*, then *Siraf* ſoon fell to decay; but it made no long ſtay at *Kis*, but changed Seat for *Ormuz*, where it entirely ſettled.

Abulfeda p. 319.

P. 6.

Gol. in Alfrag. p. 117.

All the *Arabian* Ships put into *Siraf*, and eſpecially when they came from *Baſſora*, the chief Scale for the Merchants of the *Red Sea*, *Egypt*, and even the Coaſt of *Ethiopia*. The *Chineſe* and *Indian* Merchants brought thither all the Commodities the Eaſt could furniſh, whether from the *Indies*, the *Terra firma*, or the Iſlands then known.

They ſailed from *Siraf* to *Maſcat*, in the Country of *Oman*, by *Ptolomey* called *Omanum Emporium*, and

by

by *Arrian*, *Omana*. The Town alſo was called *Sohar*, or *Sohar-Oman*, or *Shihr Oman*. This Paſſage is pretty dangerous for the Rocks, Iſles, and Flats which lye in the way. It is impoſſible to ſay what Places our *Arabs* mean, ſince they give us no Poſitions or Situations: But it ſhould ſeem that *Kaucamali*, or *Kaucam*, is *Cochim*, or *Cochin*, which it was eaſy to reach in a Month's Paſſage, with the Wind aft; becauſe of the Monſoons which are very regular. Immediately beyond *Cochin*, is the Sea of *Harkand*, as the *Arabs* call it; and in ranging along the Shore, they firſt touched at *Cala*, or *Calabar*, which is the ſame thing. An anonymous *Perſian* Author, whoſe Abridgment, or Epitome of Geography, is in the King's Library, ſays, that this Town is in part inhabited by *Moſlems*, or *Muſulmen*, and that there are Trees here which yield *Camphire*, as may be proved by the Teſtimony of *Seraphion*, by reading *Cala* inſtead of *Calca*. *In Periplo.* C. 144.

Our Author ſays, that *Cala*, or *Calabar*, is about a Month's ſail from *Kaucam*, but this does not afford us much light whereby to diſcover its Poſition. *Abu Zeid*, the Author of the ſecond Relation, ſeems to have better explained the thing, ſaying, that the Iſle of *Cala* is in the ſaid Paſſage between *China* and the Country of the *Arabs*, and that it is eighty Leagues in Circuit. Thus according to his Notion, it comprehends an extent of Country under a Capital of the ſame Name, which muſt have been ſomewhere about the Point of *Malabar*.

From *Cala* in ten Days they reached a Place called *Betuma*: In *Syriac*, *Beit-Touma*, is the *Houſe*, or *Church of St.* Thomas, which is upon the ſame Rout, and cannot be very far from *Cala*, or *Calabar*. The Ancients muſt have touched there, becauſe they ſhaped their Courſe between the Coaſt and the Iſland of *Ceylon*; whereas at preſent Ships ſtretch to the Southward of the Point *de Gale*, and ſtand over for the Iſles of *Nicobar* which muſt have been thoſe of *Najabalus*, this Name, it is probable, being equally corrupted by the *Arabs* and by the *Europeans*. They are in eight Degrees of Northern Latitude, & conſequently beyond *Cala* and *Betuma*; and thus there muſt be ſome Tranſpoſition in the Deſcription of this Courſe, when they are *J. Davis ap. Purch. Vol.* 1. *p.* 133.

are named before *Betuma* and *Katrange*, or *Kenerag*, according to *Benjamin* the *Jew*.

It is hard to say what Place this last was, if it be not the *Chitran* in our Charts, as well as to find the true Place of *Senef*, or *Sanf*, although the *Aromatic* Wood shipped there, was for many Ages known all over the East. *Serapion*, who speaks of it, though it can hardly be known in the Translation we have, which reads *Seifi* instead of *Senefi*, gives us some Direction towards finding this Place, by telling us it is but three Leagues from Cape *Comorin*, or *Ras Comri*, where the *Wood Aloes* is to be had, but it is not so good.

Clim. 1. *p.* 10. The *Arabian Geography*, printed at *Rome*, can reflect no Light upon this Obscurity; for the Text must be sadly distorted, since it makes two distinct Continents of *Malai*, which should be the Point of *Malabar*, and *Senef*, and since it is very likely we should read *Kaukam-Mali*, or *Melai*, instead of *Malai*.

The same Author says, that from *Senef* they go to *Sandarfulat*, or, as it is in the *Arabic* printed at *Rome*, *Sandifulat*. The Word *Pulo* is frequently compounded by the *Malays*, to signify, that the Places whose Names have that Adjunct, or Affix, are Islands: And there is a great Number of these in the Sea from the Gulf of *Bengal*, quite home to *China*. *Fulat* must then be the *Pulo* of the *Malays*, and *Sandar Fulat* may be *Pulo Condor* which is the neareſt to *China*, and may for that Reason be the Place the *Arabs* steered for, when they were bound for the Sea of *China*. And as their Navigation was rather Coasting than Sailing, and as their Ships were very handy and light, they might the more safely venture through the Straits of *Sincapor*, and keep the Shore aboard all the way: And thus they kept between that String of Islands and Flats, which stretches away from the Coast of *Cambodia*, quite home to the Mouth of *Canton* River; nor must we wonder they were five or six Weeks upon this Passage.

It is difficult to trace out the particulars of this whole Voyage by such defective helps; and after all, that might be done towards it, nothing but a bare Curiosity could enjoy any Satisfaction in it; for our Seamen at present

preſent know more of thoſe Seas, and how to ſteer in them better than the greateſt Navigators of Antiquity.

The Sea of *Sanji* muſt be ſomewhere about the Gulf of *Cochin-china*, which however, as has been obſerved by ſeveral Authors, is not the true Name of the Country, but *Caochi*; and even this is a Name impoſed on it by the *Chineſe*; ſo that this diverſity in the *Arabic* Name may borrow upon ſome ancient Name of the Country, we know not.

To a Place called Betuma. [M]

Betuma is a *Syriac* Compound, whoſe true Orthography is *Be't-Touma*, which both in *Arabic* and *Syriac*, is the Houſe or Church of St. *Thomas*. In like manner the *Syrians* call the City of *Martyropolis*, *Bargamea*, or *Beit-Garmea*, and ſo of others. But as much as our Author leaves us in the dark as to the Courſe he ſteered; if we allow that *Kaukam*, or *Conkan*, as the *Portugueſe* write it, is ſomewhere about the Gulf of *Cambaya*, and if we grant that their Navigation was no better than Coaſting, which cannot well be called in Queſtion; than need we not admire that the *Arabs* ſhould reckon it a Month's Voyage from thence to *Betuma*. *Calabar*, *Senef*, *Kadrange*, or *Chitran*, are in the Neighbourhood of St. *Thomas*'s. *Marco Polo* and almoſt all the old Voyage Writers agree, that by the Tradition of the Country St. *Thomas* ſhould be interred in this very Place; and this is confirmed by *John di Empoli*, *Barboſa*, *Corſali*, and almoſt all the other firſt Travellers. This Tradition is ſtill in force among the *Neſtorians*; and one of their moſt famous Authors, having ſummarily touched upon the Preaching of St. *Thomas*, ſays, his Tomb was diſcovered upon the Sea Shore, in a Village famous for being the Scene of his Martyrdom. To this Tradition may be added that of the *Malabar*, and moſt of the other *Syrian* Churches, who all believe St. *Thomas* penetrated into the *Indies*, and that he there lies intombed: But this ſhall be treated more amply in the Diſſertations on the the *Neſtorian* Churches.

P. 146. 312. 315.

Amr. Hiſt. Ar. MSS. of the Neſtorians.

[N]

Atlas Sin. p. 171.

Flying Fiſh.

It is called *Hoangcioqu*, according to Father *Martini*, who ſays it is a Yellow Fiſh, or rather a Bird; for in Summer time it flies upon the Mountains; and, Autumn over, plunges into the Sea again, and becomes a very excellent Fiſh. He ſpeaks of another ſort of Animal in the Sea of *Canton*, which has the Head of a Bird, and the Tail of a Fiſh.

[O]

Petrified Crabs.

The above cited Author deſcribes theſe to the following Effect: "There are certain Sea-Crabs which "are taken alive, between *Quantung* and the Iſland of "*Hainan*, which differ little or nothing from the com-"mon Crab; but when they are out of the Water, "and are ſenſible of the Air, they harden like the "hardeſt Stone, though they preſerve their priſtine "Shape. The *Portugueſe* uſe them in Fevers. There "are of this ſame kind in a certain Lake on the "Iſland of *Hainan*."

[P]

A Burning Mountain, or Vulcano.

There is a famous *Vulcano* in the greater *Java*, near the Town of *Panaonra*, which belched out a prodigious Quantity of Flames, Stones, and Cinders, in the Year 1586. There is another in the Iſle of *Banda*, and another in the Iſland of *Sumatra*: In ſome of the *Molucca* Iſlands there are the like, particularly in *Ternate*, where there is a Mountain whoſe Top throws up Fire, and from whence iſſues many Springs of living Water. *Nucopora* which is either among the Iſles of *Nicobar*, or elſe one of the ſmall Iſlands about *Java*, has, according to *Barboſa*, a Burning Mountain alſo.

Varenii Geograph. p. 94. *& ſeq. Argentola. Hiſt. de Moluc. Barboſa, p.* 319.

The

There is a Mohammedan Kadi *ſettled at* Canfu. [Q]

This remarkable Fact is to be found in no Author older than this, and proves that the *Mohammedans* went firſt to *China* by Sea, allured thither by the Advantages of the Trade. This *Moſlem* Judge or *Kadi* of the Merchants, was properly a Conſul: By degrees he became Judge over all the *Mohammedans*; and even took on him the Religious Functions, preſiding at their Religious Aſſemblies. But our Author obſerves it as ſomething very extraordinary, that the Merchants from *Irak* were not againſt his performing the Spiritual Office; for it properly belonged to a Man of the Law, and a Merchant could not regularly act therein; and he was ſtill leſs qualified to judge the Subjects of the *Kalif*, without Authority from him.

The Sermon, or *Cotbat*, was a Diſcourſe with which the *Imams*, or Rectors of the *Moſchs* commonly uſhered in their *Friday*'s Prayers. Theſe Diſcourſes conſiſted of Praiſes to God, and to *Mohammed*, varied to the Circumſtances of the Times; and therein the *Imams* affected to diſplay their Rhetoric, but eſpecially when the *Moſlems* had obtained any Advantage over the Chriſtians; and they concluded with a Prayer for the *Kalif*, as had been Cuſtomary after the *Kalif* had laid aſide the Cuſtom of Preaching the *Cotbat* in perſon, ſo that this was a kind of public Homage they paid him. This is the Ceremony ſo often mentioned in the Hiſtory of the *Saracens*, and all the other Oriental Writings. The Perſon in whoſe Name the *Cotbat* was delivered, was thereby acknowledged Supreme: For which Reaſon the Princes of the Family of *Buiya*, the *Seljukids*, and the others of different Families, who revolted from the *Kalifs*, paid them the Honour of the *Moſch*; whereas the *Fatemites*, who uſurped the Title of *Kalif* in *Afric* and *Egypt*, had the *Cotbat* in their own Name, without any mention made of the *Kalifs* at *Bagdad*, and thereby declared themſelves Heretics. Towards the Extinction of the *Kalifat* at *Bagdad*, the *Kalifs* were mere Cyphers; and the Honour of the *Moſch*, the Right of Inveſtitures, and that of coining Money,

Emir. Cond. Hiſt. de Ali. MSS. Perſico.

ney, were all they had left. The Deſcendants of *Buiya*, who ſeized on all that part of *Aſia* which owned obedience to the *Kaliſs*, ordered the *Cotbat* after this manner; the *Kateb* or Preacher, having offered up Praiſes to God and to *Mohammed*, began firſt to ſpeak of the *Kalif*, and then of the *Soltan*; and the ſame it was in the matter of Coinage, for on one ſide was the *Kalif*'s Name, and on the Reverſe the *Soltan*'s. The ſame was obſerved by the *Seljukids*: But as their Empire extended from *Caſhgar* quite into *Egypt*, and almoſt to the very Gates of *Conſtantinople*, and comprehended a great many tributary Principalities; mention was firſt made of the *Kalif* out of Religion, then of the *Soltan* out of Duty as Sovereign, and then of the Prince himſelf, who by this Form acknowledged the *Kalif* his Superior in Spirituals, and the *Soltan*, in Temporal Concerns; and in paying this Honour, conſiſted the Devotion of the *Mahommedan* Princes, who adhered to the Sonnite or Orthodox *Kaliſs*. So *Nuroddin* the *Soltan* of *Syria*, ſet up the *Cotbat* in the Name of the *Kaliſs* all over his Dominions, and even in *Egypt* as ſoon as *Saladin*, who was general of his Forces, made himſelf Maſter of *Kahira* or *Cairo*. And their example was followed by all the *Mohammedan* Prices in *Meſopotamia*, *Syria*, and *Egypt*, in the Year of the *Hejra* DCXLVIII. and of *Chriſt* M CCL. after the Death of *Moadzam-Turan-Shah*, the laſt of the Family of the *Ayubites*, Succeſſors of *Saladin*, who was killed by his own People while St. *Louis* was in Priſon.

Abulfeda Ebn Chukna Mak. Hiſt. Egypt.

The *Tartars* who in the Reign of *Holaku-Khan* conquer'd all the Eaſt to the Frontiers of *Egypt*, and who murdered the *Kalif Al-Mataſeim*, the laſt of the *Abaſſid* family, by tying him up in a Sack, and marching their Army over him, put an end to the *Kalifat*. After this the *Mohammedans* were without a *Kalif*, and the *Cotbat* was ſuſpended for about four Years; at the Expiration of which Soltan *Bibars-Bondokdari*, the Fourth of the *Turkiſh Mamluks*, raiſed to that Dignity an unknown Perſon, who pretended to be of the Family of *Abbas*, in the Year of the *Hejra* DCLIX. and of *Chriſt* MCCLIX. But this new *Kalif*, who had a ſmall Army committed to him by *Bibars*, attempting to drive the *Tartars* away from *Bagdad*, was ſlain five

Months

Months afterwards with all that belonged to him. *Bibars* then ſat up another called *Hakem*, whom the People nick-named the *Black Kalif*; and him *Bibars* kept a kind of Priſoner, cloſe up in a Palace, and abridged of all Liberty; though honoured as *Kalif*, and particularly with the *Cotbat* or Sermon, which was delivered in his Name in the *Moſch*. The *Turkiſh* and *Circaſſian Mamluks* kept up this Cuſtom, and the Princes, their Tributaries, did the ſame, in acknowledgment of the Pontificat and Soveraignty of the imaginary *Kalif*; and thus the thing ſtood, till the Defeat and Death of *Tuman-bey*, the twenty third and laſt *Circaſſian* Soltan, who was hanged by the order of *Selim*, the Emperor of the *Turks*, in the Year of *Chriſt* MDXV. Thus upon this ſecond Extinction of the *Kaliſat*, to which the Dignity of *Mufti* bears no manner of Relation, the Ceremony of the *Cotbat*, although as old as *Mohammediſm* itſelf, was intirely laid aſide.

Now the Origin of this Ceremony was ſuch: *Mohammed* as Prophet and Head of his own Sect, addreſſed the People on the Days of their Aſſemblies; and that he might be the better underſtood, he was wont to mount an Eſtrade ſome ſteps higher than where the reſt ſtood. He began with Praiſes to God, and particularly expatiated upon what Thanks the *Mohammedans* ought to return him, when they had gained any Advantage over their Enemies; and then opened to them the Buſineſs that was to come under their Deliberation. And in this was he imitated by the *Kalifs* his Succeſſors, till the riſe of the Family of *Ommiyah*, with the Addition only of the Praiſes of *Mohammed*. At the ſame time they communicated to the People the important Affairs of the Public; for in the beginning of *Mohammediſm* the Government was not Monarchical, but the Tribes of the *Arabs*, as thoſe of *Medina*, *Mecca*, *Baſra* or *Baſſora*, and ſome others, claimed a Share in the public Adminiſtration, which after public Prayers, as had been ſaid, was brought upon the Carpet by the *Kalif*. *Elmat. Emir. Cond. &c.*

The firſt *Kalifs*, and particularly *Ali*, who was very eloquent of Speech, affected to enrich their Diſcourſes with all the Strains of Rhetoric and Poetry, which gave birth to the Cuſtom of dreſſing them up with all

the Pomp of Expreſſion, and of mixing them with Verſe and Proſe; many Examples of which we have in old Hiſtories, and particularly in the Hiſtory of *Emir Cond*. Moreover the *Kalifs* upon ſolemn Occaſions, and to ſtir up the People by a Remembrance of their Prophet, appeared ſometimes in White, when they were to pronounce the *Cotbat*; which in the Sequel gave riſe to the Cuſtom of appearing in a particular habit; and in Imitation of *Mohammed*, the *Kalifs* mounted a kind of Pulpit or Gallery called *Manbar*. But the *Empire*, ſhortly after, increaſing to a great degree, and the *Kalif* having altered the firſt Form of the Government, he aboliſhed the old Cuſtom, and then the *Cotbat* began to be given in his Name, by the *Mufti*'s, the *Molla*'s, and other Officers of the *Moſch*'s. And now to the Praiſes of God, and the Elogies of *Mohammed*, they added thoſe of the *Kalif*: and when it was pronounced for the firſt time after the Elevation of a new *Kalif*, the People lifted up their Hands, and put them one upon the other, which was deemed as an Oath of Allegiance; their left Hand repreſenting that of the *Kalif*, and by the right Hand laid thereon, they ſignified their old Form of taking an Oath.

The *Abbaſids* having deprived the Deſcendants of *Ommiyah*, aſſumed the Black Garment, and when they ſpoke to the People, appeared always in Black: whence thoſe who delivered the *Cotbat* in their Name, mounted the Gallery or *Manbar* in Black, which was the Dreſs of the *Katebs* in all the Parts where the *Abbaſſids* were acknowledged Supreme, either in Temporals or Spirituals. The *Manbar* itſelf was hung with Black; and in this manner was it that the Ceremony was performed. On the other hand the *Fatemite Kalifs*, who called the *Abbaſſids* Heretics, kept to the white Veſt, and hung the *Manbar* with a White Carpet, becauſe white was the Colour of *Ali*, whoſe Sectaries ſtill wear white Veſts, or Saſhes, as we ſaw in the Ambaſſador of *Morocco* and his Train, who were of that Sect. Ever after then that the *Kalif* gave over his Function, he delegated it to the Doctors, the Men of the Law, or Derviſes, not judging it be canonically done without a Miſſion from the Prophet.

After all this, the Reader will perceive why our *Arabs* were in ſome ſort aſtoniſhed that the Merchants of *Irak* who traded with *China*, could bear to hear a private Man go through the *Cotbat* or Sermon, in the Name of the *Kalif*. For this Man had no Miſſion, he was no Doctor or Lawyer, and it muſt have ſeemed ſtill more extraordinary to *Mohammedans*, that ſuch a Ceremony ſhould be allowed in *China*, which, to their way of thinking, ſeemed to erect the Spiritual and Temporal Authority of the *Kalif* in the Country where it was uſed.

Four Great Kings, &c. [R]

The Dialogue in the Second Part clears up what is here ſaid, concerning the Account the *Chineſe* made of Foreign Princes. We muſt not wonder that our two Authors, being *Arabs*, ſhould give the *Kalif* the firſt Place; but in ſo doing we muſt not tax them with Prejudice or Preſumption, for, in reality, the *Mohammedan* Empire was then at its height. *Aaron Raſhid*, known in our Hiſtory by the Name and Title of *Aaron* King of *Perſia*, taking Advantage of the Victories of his Anceſtors, the firſt *Kalifs* of the Family of *Abbas*, had made himſelf Maſter of all *Aſia*, from *Romania* to the *Tranſoxane*; and the Moors of *Africk*, *Spain*, and the *Mediterranean* Iſlands were Subject to him. In all this vaſt Tract, each way, the *Cotbat* was pronounced in his Name, and the Money was all coined with his Stamp; and about his Reign it was that the *Arabs* made their firſt Appearance in *China*. The *Mohammedans* of thoſe Days were not only conſiderable for their Power and their Treaſures heaped together from the Spoils of all the Eaſt, they excelled in the Sciences and the fine Arts; and their Tranſlations of the *Greek* Books under the Patronage of and by the Encouragement of *Al-Mamun* the Son of *Aaron*, together with his Kindneſs to Men of Letters in general, made the Empire as great for Arts as for Arms.

But the Emperor of *China*, ſay they, reckoned himſelf the Second; this does not ſeem to ſquare well with

the *Chineſe* Vanity, and we leave every one to paſs his own Judgment thereon.

The Balharà. This *Balhara* is dignified *Emperor of thoſe who have their Ears bored,* which is the common Title among the *Indians*. Moſt of the *Arabian* and *Perſian* Geographers ſpeak of this Prince juſt as our Writers do. *Abulfeda* treating of *Maabar*, which is Part of what we call *Malabar*, ſays, that *The Capital is three or four Days from* Coulam; and adds, that *the Mountains of this Country border upon the Land of the King of Kings, or Emperor of the* Indies, called Omara: where it is plain we muſt read *Balhara*. The Situations of all theſe Places are ſo very doubtful, that we can hardly even gueſs at them. The ſame Writer ſays elſewhere, that *The Country of* Chanbalig, *in its Southward extent, touches upon the Mountains of the* Balhara, *the King of the Kings of the* Indies. This Paſſage may be illuſtrated by our Author, who ſays, that *The Country under the* Balhara *reaches by Land from the Coaſt called* Kamkam, *to the Frontiers of* China. The *Arabian Geography* relates, that the Seat of this Prince is at *Nabalwanah* or *Nehalwarah*, a City which according to the Tables of *Naſſir Eddin* and *Ulug Beig*, is in the Longitude of 102 Degrees 30 Minutes, and the Latitude of 22, and therefore can have been neither *Calicut*, nor *Cochim*, nor *Viſapor*, nor yet any that have been in Reputation for ſeveral Ages laſt paſt.

P. 62.

What our Author tells us of the Power of this Prince, can ſeemingly ſquare with no others than the Anceſtors of the Emperor of *Calicut*, who by the Relations of the old Travellers, and as appears even by ſome Books of the Country, which were examined by the famous Hiſtorian *John de Barros*, had been inveſted with the Authority of Emperor and King of Kings, over all the *Indian* Princes.

The Commendations our Author beſtow on the *Balhara* for being particularly kind to the *Arabs*, ſuits very naturally with theſe Princes; the laſt of whom, *Sabaia Payrimal*, became a *Mohammedan*, and took Shipping to go and end his Days at *Mecca*.

The *Portugueſe* Hiſtories relate, that this Prince or Emperor of the *Indies*, tranſlated himſelf to *Calicut*, for the convenience of the Pepper Trade: It is there

probable that before he settled at *Calicut*, he resided somewhere in *Guzarat*, or in the neighbouring and more Northern Country; and so the Mountains of the Kingdom of the *Balhara*, or the *Cordillere* which runs all along *Malabar*, would have reached the Country of *Chanbalig*, that is, the Frontiers of *Turkestan*, then in the hands of the *Tartars*, as well as of a part of *China*; and hence *Abulfeda* calls them the County of *Chanbalig*.

By the first Relation or Account, we learn that the Country of the *Balhara* begins upon the Coast of the Province of *Kamkam*, which may give Strength to the foregoing Conjectures. For as *Barros* affirms; *All the Coasts which we reckon from the Mountain* de Gate, *and which is but a long narrow Slip, is called* Concan; *and the People are properly called* Conquenis, *altho' we call them*, says he, Canaris; *and the other Land which lies within* de Gate, *stretching Eastward, is the Kingdom of* Decan, *and the Inhabitants are* Decanis. So *Conkan*, or *Kamkam*, which is the same thing, must have been the Province where formerly the *Balhara* or Emperor of the *Indies* kept his Court, before he removed to *Calicut*; and this is confirmed by a *Persian* Geographer, who speaking of *Kamkam*, says it is the Pepper Country. *Dec.* 1. l. 9. c. 1.

Notwithstanding it is no easy Matter to point out the City of his Residence, yet by the Tables of *Nassir Eddin* and *Ulug-Beig*, which place it in 22 Degrees of Latitude, we may conceive that this City was at the Entrance of the Gulf of *Cambaya*, and that it was to all Appearance the ancient *Barygaza*; for *Arrian*, says, *Near this City the Continent stretched down Southerly wherefore it was called* Dakinabades; *for* Dakan, *in* [illegible] *language of the Country, signifies* South. Thus as [illegible] ing to the Moderns, *Decan* begins from the Coast [illegible] *Concan* or *Kamkam*; so according to the Ancients, the same *Decan* began from the most famous Scale, which was *Barygaza*. The Conformity of *Dakin* and *Decan* is self-evident, and the word *Abud*, with which *Arrian* terminates his Greek Name, signifies, moreover, a Country or inhabited Place, and is annexed to the Names of a great many Towns, as πολις in Greek, *Burg* in *German*, and *Ton* in English. *Conkan* according to *Teixeira*, begins from *Chaul*, and he says that *Visapour* is the Capital of that Province.

μετὰ δὲ βαρυγαζὰ ἐξθεως ἡ Συναφὴς ἤπειρος ἐκ τοῦ βορίου εἰς τὸν νότον παρεκτείνει, διὸ καὶ δαχιναβάδης καλεῖται ἡ χώρα δάχανος γὰρ καλεῖται ὁ νότος τῇ αὐτῶν γλώσσῃ.

Al-

All this seems to evince that this Title of *Balhara* can be given to no other than the ancient *Samorin* or Emperor of the *Indies*, who resided at *Calicut* six hundred Years and more before the *Portuguese* arrived in those Parts. And it is very likely that those Princes, who from the very first were so kind to the *Arabs*, were the very same who brought them into Credit in the Kingdom, and suffered them to settle there. In History we do not read of any Settlement of the *Mohammedans* in these Parts before that of *Calicut*, from whence they spread to all the trading Cities in *India*: therefore till we meet with some History of the Country to afford us better Instruction upon this head, we may stick to this Conjecture.

The Kingdoms or Provinces of *Giraz* or *Haraz*, of *Tafek*, of the *Mouga*, of the *Mabed* or *Mayed*, as the *Arabian Geographer* writes them, must be somewhere on the Continent between Cape *Comorin* and *China*. It is well known that the Names of these Countries, as they stand with us, have been for the most part corrupted; and that they are hard to be expressed in *Arabian* Characters: It were then almost to no purpose to enter upon a number of Conjectures, which, at the best, must be very doubtful, from the little we know of the History of these Parts, and the great Revolutions which may have happened after the *Mohammedans* got good footing there. For being valorous, industrious, covetous, and great Meddlers, they have always fomented Disorders here, during which they have carved out for themselves by the utter ruin of the Princes, or by persuading them to embrace *Mohammedism* for Reasons of State.

Before we close up these Remarks, we will add that the *Thatarian Drachms*, mentioned by our Author, are not quite unknown; but we must take heed, lest, deceived by the Affinity of the Names, we imagine they are *Drachms*, or Pieces of Money of *Tartary*. For *Tatar*, which is the genuin Name of *Tartar*, is spelt with a *T*, and the other by two *Th*. These Pieces then may have been the ancient Coin of the Country, upon which the *Arabs* gained by the course of Exchange: or perhaps they were some of those old Pieces mentioned by *Arrian* to have been current at *Barygaza*: At *Barygaza*, says he, *they have old Drachms with Greek Letters and the* [illegible]

Ἀφ' ὖ μέχει νῦν ἐν βαρυγάζοις παλαιαὶ προχωρῦσι δραχμαὶ γράμμασιν ἑλληνικοῖς ἐγκεχαραγμέναι ἐπίσημα τῶν μετ' Ἀλέξανδρον βεβασιλευκότων Ἀπολλοδότου καὶ Μενάνδρου.

Names of Apollodotus *and* Menander, *who reigned there after* Alexander.

If he will ſubmit to a Proof by Fire. [S]

The ſame was for many Ages a Cuſtom all over the greateſt part of *Europe*, excepting *Italy*, where the Authority of the Popes, who never countenanced this Practice, prevented it from getting Ground. Upon this head you may conſult the Paſſages and ancient Formularies, cited by *Juret* in his Notes upon *Yves de Chartres*, and ſeveral others in Monſieur *Du Cange*, on the words *Ferrum Candens* and *Judicium Dei*; together with ſome others in uſe with our Anceſtors to denote this Practice. And ſo far was it from being thought a Superſtition, that it was incorporated into the Rites and Ceremonies of the Church, and had peculiar Maſſes and Prayers to itſelf, whether the Tryal was to be by red-hot Iron, or Water, ſcalding or cold.

It has been obſerved that this way of Tryal was known to the Ancients, ſince *Sophocles* mentions it; but it is more extraordinary that it ſhould obtain among ſuch barbarous Nations, as moſt of the *Indians* are, as alſo as the *Cafres* of the Coaſt of *Moſambique*, who according to *Joam dos Santos* (*) oblige thoſe they ſuſpect of ſome capital Crime to ſwallow Poiſon, to lick a red-hot Iron, *In Antigon.* v. 274.

(*) *Ao Segundo juramento chamao os Cafres juramento de Xoqua, que o ferro de hua enxo metido no fogo, & eſtar muy Vermelho, & abraſado, o tirao do fogo com hua tenaz, & o chegao a boca do que ha de jurar, aſſondolhe que lamba com a lingoa o ferro Vermelho, porque ſe nano tem a culpa que lhe attribuem, ficara ſao & ſalvo do fogo, ſem lhe quemar a lingoa, nem os beiços: Mas que ſe tem culpa, logo lhe pegara o fogo na lingoa, beiços & roſto, & lho queimara. Iſte juramento he mais ordinario & uſao muytas vezes delle nao ſomente os Cafres, mas tambem os Mouros que neſtas partes habitao, & o que peor he, que tambem alguns Chriſtaos derao ja eſte juramento a ſeus eſcravos, ſobra furtos que ſoſpeitavao terlhe feytos.* l. 1. c. 11. p. 17.

" or

or to drink boiling Water in which have been previouſly ſteeped bitter Herbs, and which they cannot get down if they are guilty, but which they eaſily toſs off if they are innocent. This is ſo extraordinary a Fact, that the Words of the Author himſelf, as to the ſecond Method of Proof, may fairly claim a place here.

Lete de Ethiopia Oriental. c. 11. p. 17.

" The ſecond Oath, which the *Cafres* called *Xoqxa*, " is performed after this Manner: They take the Iron " of a Hoe, which they put into a Fire and make it " red-hot, and being all on fire and red-hot, they take " it out with a Pair of Pinchers, and hold it to the Mouth " of the Perſon who is to ſwear. They command him " to lick the red-hot Iron, for that if he is innocent of " what is laid to his charge the Fire will not hurt him; " that it will neither burn his Tongue nor Lips; but " that if he is guilty, it will ſet fire to his Tongue, his " Lips, and his Face. This is the moſt uſual form of " ſwearing, and not only the *Cafres* uſe it, but the " Moors alſo of the Country: And what is worſe, the " Chriſtians have already adminiſtred the ſame to ſome " of their Slaves ſuſpected of Theft.

The Negroes of *Loango* and many others on the Coaſt of *Afric* have another Proof, by Water tinctured with a certain Root which makes it as bitter as Soot, as we are told by *Andrew Battle*, in his Account of *Angola*; where alſo the uſe of red-hot Iron is common, as alſo that of the Pot charmed and filled with Salt, among ſome other Negroes of *Guinea*. The *Siameſe* have Proofs of the ſame kind, if we believe *Schouten*; as walking upon burning Coals, ſwallowing inchanted Rice, beſides that of keeping a long time under Water.

Apud Purchas, 2. p. 983.

P. 30.

Odoardo Barboſa relates that the *Indians* of *Calicut* have a Proof with Oil, or boiling Butter, into which they dip the Fingers of the Party accuſed: This done they bind them up for Examination on the third Day, and if they are ſcalded they kill him, but if there is no Sign of heat they put to death the Accuſer. *Nicolo di Conti* writes to the ſame purpoſe, as well concerning this and the Cuſtom of licking or elſe handling of red-hot Iron, as concerning what is commonly practiſed among all the *Indians* in general.

P. 307.

P. 344.

In Sarandib, *when the King dies.* [T]

The Author of the *Arabian* Geography, who has almoſt theſe very Words, ſays this was a Cuſtom all over the *Indies*. Moſt of the Eaſtern Geographers, *Kazwini*, *Ebn Wardi*, and others, ſay the ſame. *Chin. 2. p. 8. p. 63. Edit. Lat.*

The Manners of the Chineſe. [V]

The Chineſe *are fond of Gaming.*] The *Arabic* Word ſignifies not only Gaming, but every other ſort of Diverſion; it may even be extended to Comedies and Shows which the *Chineſe* are ſo pleaſed with, as well as the *Tonquineſe*, the *Cochinchineſe*, and ſome other neighbouring Nations.

They love not Wine becauſe they have none, and becauſe their Extraction of Rice, their Tea or *Chaw*, and ſome other Liquors ſerve them inſtead of Wine. The *Mohammedans*, who abſtained therefrom, out of a Principle of Devotion, could not fail to make this Remark as well as ſome others, which referred to their own Cuſtoms. Hence is it our Authors take notice, that the *Chineſe* did not circumciſe; that they waſhed not after the manner of the *Arabs*; that they killed not their Meat by cutting the Throat, that the Blood might drain off; all which the *Mohammedans* moſt ſtrictly obſerve.

Debauchery is at this Day very prevalent in *China*, not only as to Women, Polygamy and the Numbers of common Proſtitutes, but alſo as to the abominable Vice, ſo much practiſed among the *Bonzes*. In the *Dutch* Embaſſy you have a Repreſentation of their public Women as they are led about the Town veiled and upon an Aſs; they are many in Number. Father *Martini* relates, that the Women ſold themſelves openly at *Yangcheu*. Debauchery runs to a great height in *Fancheu*, where they without Shame gratify the Rage of their Luſt. *Fath. Gruber's Account, p. 7. 9. Atl. 129. p. 31.*

Luſt, *Navarette* (*) informs us that Sodomy was puniſhed formerly, and that thoſe guilty of it were ſent to ſerve in the Garriſon of the great Wall.

REMARKS

ON THE

SECOND ACCOUNT.

[X] *The Ocean has a Communication with the Mediterranean.*

Abu Zeid obſerves it as a new and very extraordinary thing, that a Ship ſhould be driven from the *Indian* Sea to the Coaſt of *Syria*. To find out this Paſſage into the Mediterranean, he ſuppoſes there may be a great Extent of Sea above *China*, which has Communication with the Sea of *Chozars* or of *Moſcovy*. The Sea beyond Cape *Currents*, on the Eaſt Coaſt of *Afric*, was perfectly unknown to the *Arabs*, who did not dare to venture upon ſo unfavorable a Navigation; and beſides the Continent that way was inhabited by ſuch Savage Nations, that it would been a Task of great Labour to have reclaimed them from their Brutality, or to

(*) *Como aca condenan a Oran, y Galeras, condenave el Chino al muro, El pecado de Sodomia tenia eſte pena: Tambien pero ſi todos los que tienen eſte vicio la huvieran de pagar; juzgo quedaria deſpoplada la China, y el muro con demaſiada guarnicion.* He mentions it again in the *Seventh Chapter* of the *Second Treatiſe*, where he ſays that, *En tiempo que reynava el Chino, avia [illegible] en la corte de Pequin caſa publica de muchachos; [illegible] Tartaro, oy la ay en la civdad de Jangchen.*

have civilized them by the Intercourse of Commerce. The *Portugueſe* found no Mooriſh Settlement on all the Coaſt, from the *Cape of Good Hope* to *Sofala*, as they did afterwards in all the other Maritime Towns quite to *China*. This City was the laſt their Geographers were acquainted with to the Southward, and they did not know that this Sea had Communication with that of *Barbary* round the Southermoſt Part of *Africk*; and accordingly they deſcribed no farther than the Coaſt of *Zinge* or that of the *Caffrery*. Therefore we cannot doubt but the firſt Diſcovery of the Paſſage into the *Indian* Ocean, by the way of the *Cape of Good Hope*, was made by the *Europeans* under the Conduct of *Vaſquez de Gama*, or at leaſt ſome Years before he doubled the Cape, if true it be, as is ſaid, That Sea Charts have had the Cape by the Name of *Fronteira de Africa*, before that celebrated Voyage was undertaken. *Antonio Galvam*, relates from *Franciſco de Souſa Tavarez*, That in the Year M D XXVIII. the Infant *Dom Fernand* ſhewed him, the ſaid *Tavarez*, ſuch a Chart, which was in the Monaſtery of *Alcobaça*, and had been drawn 120 Years; perhaps from that ſaid to be at *Venice* in the Treaſury of St. *Mark*, which is thought to have been copied from that of *Marco Polo*, which has the Point or Promontory of *Africk*, if *Ramuſio* be right.

The *Arabs* knew no more of *Japan*, which they called *Sila*, than they learned from the *Chineſe*, ſince by the Teſtimony of the oldeſt of our two Authors, no *Arab* had yet ſet foot there in the Year of the *Hejra* CC XXX.

The Metempſychoſis. [Y]

This is very generally held among the *Chineſe*. Their Hiſtories ſay that one *Xekia* or *Shekia* an *Indian* Philoſopher, who was about a thouſand Years before Chriſt, was the firſt that taught this Doctrine of Tranſmigration; and our Authors add that the *Chineſe* had it from the *Indians*. It over-ran *China* in the Year of Chriſt, LXV. and the Chiefs of this Sect have to this Day their Abode on or near the Mountain *Tientai*, in the Province of *Chekiang*. This *Xekia*, according to the *Chineſe* Tradition, *Martin. Hiſt. Sinar. p. 109.*

Atl. p. 93. dition in *Navarratte*, has been born eight thouſand times over, the laſt time, in the Form of a white Elephant. It is he that was called *Fohee*, after his Apotheoſis. The Sect of *Xekia*, ſays the ſame Father *Martini*, hold the *Metempſychoſis*; but this Sect is divided into two Branches; the one believing the exterior Metempſychoſis, or that the Souls of Men paſs after Death into other Bodies, and theſe worſhip Idols, and abſtain from every thing that has Life; while the other Sect has faith in an interior Metempſychoſis, which is the principal Foundation of their Morality, which conſiſts in ſuppreſſing the Paſſions, which are as ſo many different Animals proceeding from Man: But neither the one nor the other expect Rewards, or dread

Trig. l. 1. *p.* 94. Puniſhments in a Life to come. Father *Trigaut* acquaints us, that the *Chineſe* have upon this Head ſome Notions not very unlike thoſe of the *Pythagoricians*. Father *Grueber* avers that all the *Chineſe* are Idolaters at Heart, and that in private they all worſhip Idols: That true it is they ſeem to be divided into three Sects; but that even their Sect of *Literati*, who profeſs to adore a ſuperior Subſtance which they call *Xan-ti*, have theſe words written in Gold in all their Temples, and adulate them with Offerings of Paper, Wax Tapers, and Incenſe, purely by this form to diſtinguiſh themſelves from other Sects, and particularly the *Bonzes*. Theſe, ſays he, came from the *Indies* into *China*, and it is impoſſible to conceive what Veneration and Eſteem was paid them on account of their Doctrine of the tranſmigration of Souls, altho' it differed ſomewhat from what was taught by the *Pythagoricians*. In a word, all the Authors who have written concerning *China*, agree with theſe. The *Indians* believed and to this day believe the Metempſychoſis differently from the *Pythagoricians*;

In Abulfarg. p. 135. and the *Arabs*, before *Mohammediſm*, taught it after a particular manner, as Dr. *Pocock* will ſatisfy you. The *Chineſe* will have it, that the Doctrine of *Fe* or the

Atl. 198. *Trig. l.* 1. 94. Metempſychoſis, came from *Kieo* in *Junnan*: but whence ſoever it came, it is thereto owing, that they often murder their Children, when they think

M. Polo. l. c. 26. maintain them, and that they butcher them with little Regret.

Men who devote themſelves. [Z]

The *Portugueſe* Hiſtories ſufficiently abound with Examples of Men who have devoted themſelves to certain Death upon great Occaſions; and this the *Portugueſe*, in their Hiſtories, term *Fazer ſe Amoucos*. It is a Cuſtom of very ancient Date; witneſs the *Ambacti* and *Soludurii* among the *Gauls*, who engaged to die with their King, as *Cæſar* and *Athenæus* will inform you.

The Inhabitants of *Ceylon* would do the ſame, and a Number of Perſons of Quality, ſtiled *Faithful to the King in this World and the next*, were wont, as *Marco Polo* ſays, to burn themſelves when he died. *Odoarda Barboſa* obſerved the ſame in the *Indies*, particularly among the *Naires*, who having engaged themſelves in the Pay of the King, or ſome great Lord, would, if he died, or fell in Battle, ſeek Death by revenging his Fall, or lay violent Hands upon themſelves to bear him Company. *L.* 3. *c* 20. *p.* 302. *Ram. T.* 2. *p.* 307. *de Id. T.* 1. *p.* 330.

When the King of *Tonquin* dies, many of the Lords of his Court conſent to be buried alive with him; but for an ample Account of what the *Tonquineſe* obſerve upon theſe Occaſions, conſult M. *Tavernier*.

Indians *who burn themſelves.* [AA]

This is an ancient and univerſal Cuſtom in the *Indies*, where it has taken ſuch deep root, that it ſubſiſts to this Day. All Accounts, both ancient and modern, confirm this, and agree with what the *Greeks* and the *Latins* have written upon the ſame Subject. However it is but ſeldom now, that Men burn themſelves deliberately; and it is a long while ſince any *Bramin* has followed the Example of *Calanus*, and ſome other old Philoſophers, who, being ſick of Life, committed themſelves to the Flames: But it is ſtill common for the Women to burn themſelves with their deceaſed Husbands. And altho' the *Mohammedans*, at preſent Maſters of a great part of the *Indies*, where this Cuſtom chiefly obtains, endeavour all they can to ſuppreſs it, they have hitherto wrought in vain to eradicate this cruel Superſtition ſo much preached up by *Bramins*.

Pietro Alvarez in Ram. p. 120. *Barthema l.* 3. *c.* 10. *Barboſa p.* 302.

The Proceſſions our Author deſcribes, are ſtill the ſame when Women burn themſelves; but as formerly thoſe who burned themſelves behaved with great Courage, Reſolution, and apparent Contempt of Death in all Reſpects, the Cuſtom is now to alleviate the Pain, and diſpatch the Women by an extraordinary Fire. Our moſt famous Travellers have often beheld this terrible Sight in the *Indies*, and ſome of them have deſcrib'd it, as *Bernier*, *Tavernier*, and others. *Teixeira*, when he was

P. 9.

in the *Indies*, ſaw four hundred Wives and Concubines of the *Naique* of *Madura*, burn themſelves along with his dead Body. *Marco Polo* mentions a Cuſtom of

*L.*3. *c.* 13.

ſome of the *Indians*, who, being ſentenced to die, kill themſelves in honour of their Idols, and are afterwards burnt.

[BB] *The* Indians *have their Doctors.*

The Name *Bramin* is formed from that of *Brachman*; which was uſed by the *Greeks* and *Latins* to ſignify the *Indian* Philoſophers, who are much mentioned in the

Geogr. N. 361.

Arabian Writings. Our Author reports, that there was a great Number of them at *Kanuge*, a City, which, according to *Abulfeda*, is in 131, that is 141 Degrees 50 Minutes of Longitude, and in 29 or 27 Degrees of Latitude. It ſtands between two Branches of the *Ganges*, Eaſtward of *Multan*, in the furthermoſt Parts of the *Indies*, and is diſtant from this ſaid Town of *Multan* about CCLXXXII Leagues, if *Alazizi* be right. The King here has two thouſand five hundred Elephants; and the City is handſom, large, and a great Mart, like *Kahira* or *Cairo* in *Egypt*. The King himſelf is called *Kanuge*, and has many Mines of Gold in his Country, as is confirmed by the *Perſian Geographer*. The *Indian* Hiſtories make

Dec. 4. *l.* 9 *c.* 9.

mention of the City of *Canoſe*; and *Barros* relates that it is near the Place where the *Ganges* meets the *Gemna*. But the ordinary Reſidence of the *Bramins*, and the Univerſity, as we may ſay, of all the *Indian* Doctors, is *Benares*, or, as others pronounce it, *Banarus*, or as it is called in the Tables of *Ulug Beig* and *Naſſir Eddin*, *Banarſi*. *Bernier Tavernier*, and the beſt Travellers dwell much on this Place. *Kanuge*, or *Kennaug*, is, in the abovementioned Tables marked for the Seat of the King

of

of the King of the *Indies*, but is there placed in the 116th Degree of Longitude, and the 27th of Latitude, which it is impoſſible to reconcile with the Poſitions of *Abulfeda*.

All Hiſtories and Accounts are full of what regards the penitent Life and Auſterities of the *Fakirs*.

Caravanſera's *built by Devotion*. [CC]

There are many Foundations of this ſort in the *Indies*, as well as in *Turky*, *Perſia* and *Moguliſtan*, nor to mention the many Hoſpitals in the *Indies* for ſick Animals. *Thevenot* obſerves, that the Charity of the *Indians* of *Cabul* conſiſts in digging of Pits, or ſinking of Wells, and in erecting a Number of ſmall Receptacles on the Highways for the Accommodation of Travellers. T. 3. p. 69.

The Cuſtom of Cock-Fighting. [DD]

This is remarked by *Nicolo di Conti*, in his Recital of the Manners of the *Javans*.

" Their moſt common Diverſion is Cock-fighting. " They have many ſorts of Cocks, which they carry " about with them in hopes of a Prize. They bet upon " their Cock and he whoſe Cock has the better, carries " off the Wager.*

The Cavalier *Pigafetta* ſays the ſame of the Inhabitants of *Pulova*, and others of the *Molucca*'s. *John Davis* and *James Lancaſter* obſerved the ſame at *Achem*, as appears by their Accounts in *Purchas*, *Vol.* 1. *p.* 132 and 156. p. 361.

Public Women in the Pagods. [EE]

This infamous Practice is of old ſtanding in the Eaſt. *Herodotus* has a Story of this kind of the Women who proſtituted themſelves in Honour of *Mylitta*, who by the Analogy of the *Chaldee*, muſt have been *Venus*; and the L. 1. c. 131.

(*) *Il giuoco piu uſato da loro, e di far combattre i galli, e coſi ve ne portano de piu ſorti, ciaſcuno ſperando che il ſuo reſti vincitore. Fanno infra di loro delle ſcommeſſe ſopra queſti combattenti, & il gallo che reſta ſuperiore ſa vincer li dinari.*

Tents or Tabernacles of these Women were much like
L. 2. *c.* 38. those describ'd by our Author. In *Marco Polo*, we read that the People of the Province of *Cainda* did the same thing; exposing their Women in honour of their Idols.
T. 2. *L.* 2, 5. *Tavernier* speaks of a Pagod near *Cambaya*, whither most of the Courtezans of the *Indies* repair to make their Offerings: And adds, that old Women, who have scraped together a Sum of Money, buy young female Slaves, whom they train up to wanton Songs and Dances, and all the Allurements of their infamous Calling: And that when these Girls have attained their eleventh or twelfth Year, their Mistresses conduct them to this Pagod, under a Notion that it is a Happiness for them to be offered, and delivered up to the Idol.

Again, we are told by *Marco Polo*, that there was a like Custom in the Province of *Camul*, where it was prohibited by *Mangu Khan*, whose Command was obeyed for three Years; but observing that their Lands did not produce as usual, they, at the Expiration of the aforesaid Term, sent Deputies to *Mangu Khan* to represent to him,
L. 3. *c.* 23. *Che da poi che mancavano di far queſti piaceri & elemoſyne verſo foraſtieri, le loro caſe andavano di mal in peggio.* The same Author, in another Place, speaks of certain *Indians*, who offer their Children to Idols, and
p. 302. go into their Temples stark naked. *Barbosa* tells of Numbers of Prostitutes, who took up their abode in Pagods; and adds, That, in *Tibet* the Custom is never to marry a Female who has not been exposed to some one, but especially to foreign Merchants. *L.* 2. *c.* 37.

[FF] *The Idol of* Multan.

This Idol must be very old, and, perhaps, gave name to the City and Country so called, which is a part of the
Abulf. 350. Province of *Sind*. The Capital is, according to *Abulfeda*, in 92 Degrees of Longitude, and 29 Degrees 40 Minutes of Latitude. According to *Ebn Haukal* it is twelve Days distant from *Almansur*, which is a greater Distance than is allow'd by our Author. *Abulfeda* speaks of this Idol, and says it is dressed in red Leather, and has two great Pearls for Eyes. The *Emir* who was Lord of this City, in the Days of *Abulfeda*, received the Offerings

erings of the *Indians*, who reſorted hither in Pilgrimage from the remoteſt Parts. This Idol is deſcribed juſt after the ſame manner in *Thevenot*'s laſt Voyage. *P.* 163.

The Iſland of Socotra. [GG]

This Story is told, in almoſt the ſame Words, in the *Arabian Geography* printed at *Rome*, as alſo in almoſt all the Oriental Geographers. They all imagine that the Diſcovery of the Iſle of *Aloes*, is one of the greateſt Incidents of *Alexander*'s Progreſs; and this they imagine from the great Account they make of this Drug, which is one of the firſt Ingredients in their *Materia Medica*. You may ſee what is ſaid of it by *Ebn Sina*, or *Avicen*, as we call him, and by the other *Arabian* Phyſicians, and, among the Moderns, by *Garcias de Orta*, and ſome others it were needleſs to cite.

Marco Polo relates of this Iſland, that its Inhabitants were Chriſtians, and that they had an Archbiſhop under a *Zatolic*, who reſided at *Bagdad*; that is, a *Catholico* or Patriarch of the *Neſtorians*. For the *Arabs* writing Catholic with an aſpirated Letter, which is of the ſame Power with our *J* conſonant or *G*, were it not for a Point underneath, many have ſpelt it *Jatolic*; whence *Marco Polo*, who was a *Venetian*, forms his *Zatolic*, pronouncing the *G* or *J* after the manner of his Country. *L.* 3. *c.* 34.

The *Portugueſe* Authors, on the contrary, will have them to be *Jacobites*, or ſubject to the ſchiſmatical Patriarchs of *Antioch* or *Alexandria*. When the *Portugueſe* firſt came to this Iſland, the Inhabitants appeared to them with Croſſes in their Hands, to ſhew they were Chriſtians: But *Odoardo Barboſa* ſays, that, in his time, they had hardly any Notion of Baptiſm, and that they had nothing left to diſtinguiſh them as Chriſtians but the bare Name. *Barros*, *Dec.* 2. *L.* 1. *c.* 3. *Purch. p.* 778. *P.* 293.

They have the Sonna *in* Arabic. [HH]

We do not ſee how this Paſſage can be otherwiſe underſtood, tho' the Tranſlators of the *Arabian Geographer*, who has copied it, underſtand it in a different Senſe, becauſe the Text is mangled a little:

Degit enim in ipſis natio quædam Arabum, qui diverſis & antiquis utuntur linguis, Arabibus hac noſtra tempeſtate ignotis. Thus is it the *Maronites* tranſlate this Paſſage, wherein they are confeſſedly miſtaken. For this Paſſage does not relate to two ſmall Iſlands, but to that *Arabia* by the Ancients called *Libanophoros*, by the *Arabs* themſelves *Shihr*, and by *Ptolomey* Σογορ, where dwelt the old *Arabian* Tribes, *Ad*, *Hamyar*, *Jorham*, and *Thabateba*, who embraced *Mohammediſm*. Theſe *Arabs* had, beſides the *Koran*, many Stories and Traditions touching the *Mohammedan* Religion, which they received from the Companions of their Prophet, and his Diſciples. From theſe Traditions and Stories, they form the Body of their *Sonna*, which therefore is very different in different Places; ſo that not only the *Sonna* of the *Perſians* differs from that of the *Arabians*, but that of the *Africans* varies from that of *Mecca* and the *Arabians* of the *Deſart*. From this Variety a Number of Sects have ariſen in the *Mohammedan* Profeſſion; and theſe Sects have divided *Mohammediſm*, and introduced ſeveral Variations in the Expoſition of their *Koran*, and in their Juriſprudence. The Tradition of the old *Arabs* was the moſt authentic, and could not be mixed with ſo much Novelty and foreign matter as the Tradition of other Countries, where it was multiplied World without end.

This was the fundamental Principle of the Science the *Fakis* or *Arabian* Doctors profeſſed. *Ebn Kalican* relates, in the Life of one of the moſt famous of them, *Abu Yacub Iſaac*, the Diſciple of *Kafei*, and the Head of one of their Sect; That he boaſted of knowing by heart ſeventy thouſand *Hadith*, or Stories, concerning *Mohammed* and his firſt Companions, and a hundred thouſand others of leſs importance on the ſame Subject. They cite them in their Books with the Names of their Authors, and the Names of thoſe theſe had them from, quite up to the firſt, as the *Jews* do in the *Talmud*.

We muſt not wonder therefore, if the Tradition was different from the Vulgar contained in the *Sonna* among the *Arabians* of the conquered Countries. In thoſe Countries there are ſtill old Copies of the *Sonna*, which are ſo different from the modern, that they have ſcarce any thing in common with them.

ON THE HISTORY and CUSTOMS of CHINA.

FEW Eaſtern Writers have written worthily of *China*, although moſt of them are fond of dwelling thereon. But what they write is ſo confuſed, ſo inaccurate, and ſo ſtuffed with Fable that it is eaſy to ſee they knew next to nothing of the Situation and Remarkables of that Empire. The *Greek* and *Latin* Geographers, whom the *Arabs* peruſed in faulty Tranſlations, could lend them no helping Hand in this Part of *Aſia*, which was but little known to the Ancients; and our two Authors are, perhaps, the firſt that have written tolerably on this Head. By the Paſſages the *Nubian Geographer* copies from them, without naming them, it appears that in his Time there were no Memoirs of more Value for what concerned *China*; and if the other Geographers have made but little uſe of them, it is, ſeemingly, becauſe they thought them Fabulous, as *Abulfeda* declares he did, in ſeveral Places. The Accounts of the late Travellers, and particularly thoſe of Father *Trigaut*, and Father *Semedo*, and the ſeveral Tracts of Father *Martini* have more amply inſtructed us in the Geography, Natural Hiſtory, Manners, and Cuſtoms of *China*, than all that had been written before. But as for the Illuſtration of Hiſtory, it may be proper to compare the Ancient Accounts with the Modern, juſt as Father *Martini* has in many Places explained *Marco Polo*, whom the Ignorance of paſt times rejected as a Fabuliſt; it may be as proper to ſhew that our two Authors ſo often agree with our late Writers, that they for that Reaſon are to be had in particular Veneration, and eſpecially as they went four hundred Year or more before *Marco Polo*, and our other

Atlas Sin.

earlieſt Travellers: And it will be perceived by the following Remarks, that, ſome Points excepted, which ſtill want illuſtration, they abound with very judicious Obſervations, and ſuch as are perfectly conſonant with our lateſt Informations.

It were to no purpoſe to undertake a Juſtification of the leſſer Circumſtances to be found in our Authors, by a great Number of Citations. They may have been miſtaken in ſome things, which new Diſcoveries may clear up hereafter; but if they ſometimes happen to vary from the Modern Accounts, we muſt not at once conclude they are wrong; for *China*, as well as every other State, has been ſubject to great Revolutions, which muſt have wrought great Changes in the Government and the Cuſtoms; and perhaps the more we ſhall come to the Knowledge of the *Chineſe* Hiſtory, the more we ſhall be convinced of the Accuracy of the old Travellers.

The Name of China. Let us firſt examine into what our two Authors ſay of the Country in general. It ſeems they knew it by the Name of *Sin*, which the *Arabs* borrowed from *Ptolemey*. Thus it is that *Ebn Said*, *Yacûti*, *Abulfeda*, and moſt of the Eaſtern Geographers call this Empire. The *Perſians*, however, pronounce it *Tchin*, much like the *Italians* and *Portugueſe*; a Name which may have been impoſed by Strangers, either becauſe the *Chineſe* in their Salute ſay, *Chin Chin*, or *Ching Ching*, or from the Emperors of the Family of *China* as Father *Martini* thinks.

Navar. l. 1. *P.* 1.

Father *Aleni* the Jeſuit ſays, that in a *Chineſe* Book cited by *Navarette*, *China* ſignifies the *Country of Silk*; while others will have it that *China* ſignifies *to obſerve the South*; and the Merchants coming in from that Quarter, may alſo have given Birth to this Name; at leaſt we may aſſure our ſelves it is of old Date among the *Arabs*. The Name of *Cathay*, which is alſo much uſed, did properly belong to the moſt Weſtern Parts of *China*, and probably derives it Origen from thoſe *Scythians* beyond Mount *Imaus*, whom the *Greeks* called Χαὶ). Father *Trigaut*, Father *Martini*, and, in a Word, *Golius*, have evidently demonſtrated, that the *Catai* of *Marco Polo*, and our ancient Travellers muſt not be ſought for out of *China*: But they have not ſuffi-

Lucen. l. 10. *c.* 3. *Appendix ad Atlant. Sin.*

ſufficiently explained this Diſtinction; and what *Golius* offers as a Proof *(viz.)* that *Misk Cataï*, and *Tcha Cataï*, ſignify Musk and Tea of *China*, makes good this Remark, ſince Musk comes from *Tibet* and the adjoining Provinces, and Tea alſo. But we do not find that the *Arabians* and *Perſians* gave the Name of *Cathay* to the Southern Provinces; yet, certain it is that all they report of the Magnificence of the *Khan* of *Cathay*, muſt be underſtood of the Emperor of *China*, and that the *Cambalu* or *Chanbalig* of the Orientals, can be no other than *Pekin:* And here let it be obſerved, that theſe Forms of Speech came from *Perſia*, and the Provinces of the Upper *Aſia*, conterminous with *China*; and that this Name was peculiar to the Weſtern and Northern Provinces only, which alone were conquered by *Jenghiz Khan*, the Emperor of the *Moguls*.

At the ſame time it may be pertinent to take notice that *Voſſius* is quite miſtaken, when, with his uſual Confidence, he is ſure the *Portugueſe* were the firſt that called the Country *China*, which he will have to be the ancient *Serica*, and that the *Chineſe* ſhould be called *Seres*, as he always calls them. For the *Portugueſe* were unacquainted with *China*, till the ſixteenth Century, and our *Arabian* Travellers wrote in the Ninth; and yet we muſt not ſuppoſe they were the Authors of this Name, which was in uſe long before them. The Appellation of *Seres* is equally unknown to the *Chineſe*, the *Arabs*, and the *Perſians*, nor is it an eaſy matter to prove that it bears any Relation to the Inhabitants of *China* properly ſo called, ſince *Ptolomey* diſtinguiſhes the *Seres* from the *Chineſe*, whom he calls Σίναι.

It ſeems our Authors were but ſlenderly informed of the Limits of *China*, ſince they confine themſelves to the Sea-port where the Merchants traded, the Capital of the Empire, and the Provinces next to the Kingdom of *Samarkand*. They ſay that the *Sogd* of *Samarkand* is but about a two Months Journey from it, which ſquares with the Tables of *Abulfeda*, and the Author he cites, of *Ulug Beig*, and ſome others. They obſerve that the King[illegible]m of *Tibat*, *Tobit*, or *Tobat*, for ſo the *Arabs* prono[illegible] is not far diſtant from the ſaid

ſaid Provinces; and the County of *Tagazgaz*, or *Tahazaz*, if this Name is not corrupted, is conterminous therewith, on the Eaſt. By this Word we might be induced to think that we are to underſtand the People of *Laos*. Thoſe called *Mabed*, *Mujet*, and ſome others mentioned in the one and the other Account, muſt be placed between *Tibet* and *Bengal*; but it is a hard matter to know them again in a ſtrange Tongue, and after ſuch great Revolutions, whoſe Hiſtory we know not.

What our Author relates of the Number of Cities in *China* is conſonant with the Reports of the late Travellers; for our *Arabs* ſay, that in *China* there are above two hundred Cities, which have many others ſubordinate to them. Now, Father *Trigaut* reckons two hundred forty ſeven; Father *Martini* ſays, one hundred and fifty; and *Navarette* reduces the Number to one hundred forty eight of the firſt Order; but it is no difficult matter to believe that the Number of theſe Capitals may have increaſed and decreaſed according to the different Alterations which have happened in this Empire.

Canfu. *Canfu* was the City beſt known to the *Arabs*, becauſe it was the Scale of all the Commerce with the *Indies*, *Perſia* and *Arabia*. The Rocks called the *Gates of* China, in our firſt Account, muſt be the Iſles which lie between the Coaſt of *Cochinchina*, and the Mouth of *Canton* River. The *Arabs* required eight Days to ſteer through them, becauſe of the Dangers they ran of miſcarrying among them; a trouble they might have avoided by ſhaping their Courſe directly for the Iſland of *Hainan*, or *Ainam*, which is, probably, what they call *Alnian*. *Canfu* muſt be *Changcheu*, or *Quantung*, now commonly ſpelt *Canton*: *Fu* and *Cheu* are two Terminations, the firſt of which being added to the Name of a Place, denotes it to be a Capital City, and the ſecond is to denote a City only. *Canfu* was but a little way from the Sea, and ſtood upon a great River, which Ships entered with the Tide, and this Situation agrees perfectly with that of *Canton*.

N. 369. This City is mentioned in the *Nubian Geographer*, but both in the Original and in the Tranſlation the Name is very much corrupted, being written *Canaku*, and the

ſame

ſame Inaccuracy may be obſerved in *Abulfeda*, who ſays, this City was known in his time by the Name of *Canſa*. He places it in 164 Degrees 40 Minutes of Longitude, and 28 Degrees, 30 Minutes of Latitude; and adds, that "By the Accounts of ſome Travellers, "it is the greateſt trading City in all *China*. That "he had been informed by a Man who had been there, "that it ſtands to the South-Eaſt of *Zeitun*, half a "Day from the Sea, and upon the Branch of a River "which forms a Canal, navigable by the largeſt Veſ-"ſels. That it is extremely large, and that its inclo-"ſure ſurrounds four ſmall Eminences; that they there "drink Well-water; that it had very pleaſant Gardens, "and that it ſtood about two Days diſtant from the "Mountains." By this ſlender Deſcription it ſufficiently appears, that this Geographer was but poorly acquainted with the Situation of the capital Cities of *China*, and moſt of the others ſpeak with the ſame Obſcurity. But our two Authors leave no room to doubt of the true Orthography of this Name, and *Abulfeda*'s Conjecture cannot be borne, ſince, to all appearance, his City of *Canſa*, muſt be *Changcheu*, or ſome maritime City of Eminence for Trade in his time.

Cumdan.

But it is a far more intricate Task to aſcertain what place our Authors may mean when they ſpeak of *Cumdan*, where they ſay the Emperor of *China* then reſided. This City they ſo often mention, that there is no ground to imagine the Text to be corrupted; and the *Chineſe* and *Syriac* Inſcription, found in the Province of *Xenſi* or *Chenſi*, in the Year MDCXXV, confirms what they advance; for in the *Syriac* words *Cumdan* is called *the Royal City*, and *the Capital of China*. Now the two Cities where the Emperors have for many Ages paſt reſided, are *Pekin* and *Nankin*; but the firſt which is thought to be the *Cambalu* of *Marco Polo*, and the *Chanbalig* of the Orientals, has not enjoyed this Dignity above CCCCL Years, or thereabouts; ſo that in the Days of our two Authors, *Nankin*, otherwiſe called *Kiangnang*, was the Capital of the Empire, and the place where the Emperors of *China* kept their Court.

China illuſtrata l. 1.

Cumdan *muſt be* the Nankin.

Cumdan muſt then be *Nankin*, nor can we well doubt it, ſince the *Arabian Geographer*, ſpeaking of

the greateſt River in *China*, which certainly is the *Kiang*, calls it the River of *Cumdan*, becauſe it flows through *Nankin*, the only City that crowns that River, which had for ſeveral Ages been the Seat of the Empire. Therefore is this Town called *Nankin*, or the *Southern Court*, whereas *Pekin* ſignifies the *Northern Court*. The *Syrians*, who wrote the *Chineſe* Inſcription, we juſt now mentioned, have another Title for it, and call it the *Eaſtern Court*; and thus this City may have been ſtiled by the *Chineſe*, and, perhaps, the different Names of *Kingling*, *Moling*, *Kianle*, *Kiangning*, *Kiongnang*, and *Ingtien*, which it has borne under different Royal Families, may import what the *Syrians* have in their Inſcription: But without entring into this Labyrinth, it is eaſy to perceive that it was natural enough for the *Syrians* to call it the *Eaſtern Court*; for of all the Royal Cities in *China*, it was the moſt Eaſtward from them who came from *Syria* by the way of *Tibet*. The magnificent Deſcriptions our Authors give of this City can agree with no other than *Nankin*; for *Pekin* was not yet the Seat of the Emperor, and even when it was thither transferred, *Nankin* did not fade much away till the laſt Wars, that it was entirely ſacked by the *Tartars*.

Martin. Atlas, 129.

The Teſtimony of Abulfeda.

Abulfeda inthrones the Emperor of *China* at the City of *Biju*, or *Banju*, or *Biſhu*; for this Name is ſo often varied in the Copies we have of this Author, who lays it down in 114, that is, 124 Degrees of Longitude, and 17 Degrees of Latitude; and adds, that it is the Reſidence of the *Fagfur*, who, ſays he, is the Emperor of *China*, otherwiſe called *Tumgage Khan*, that is, *Lord of the Country of* Tumgage, or *Tumgax*; that it is an inland City, embelliſhed with many Gardens, and that the Inhabitants have their Water from Wells; that it is ſome Days diſtant from the Sea, and five Leagues North-Weſt of *Canſa*, and that it is incompaſſed with Walls, for the moſt part in Ruins. All this he ſays from the Information of a Traveller. *Golius* cannot ſettle upon what City this ſhould be, and believes the Eaſterns may have meant *Pekin*, *Nankin*, *Quanſi*, *Yamcheu*, or even *Pegu*. But the great Diſtance and Difference between theſe Cities evince, that *Ebn Said*, *Abulfeda*, and the other Authors cited by that learned Man, can have pointed at no other City than *Nankin*; not that the Poſitions *Abulfeda*, *Naſ-*

In Alfrag. p. 75.

ſir

Ser Eddin, and *Ulug Beig* give their City of *Biju*, can be applied to *Nankin*, and even they differ among themſelves, ſome placing it in 124 Degrees, and others in 130; but we deduce thus much from the Situation of the City, which they ſay is ſome Days diſtant from the Sea, and not very far from *Canſa*, which, tho' it cannot be ſaid either of *Nankin* or *Pekin*, yet it may be more truly referred to the former than to the latter of theſe Cities. And this is the more to be regarded, inaſmuch as ſome very accurate Writers have evidently demonſtrated, that the *Cambalu* of *Marco Polo*, and the *Chanbalig* of the Orientals, can be no other than *Pekin*, the Poſition of the one and the other coinciding nicely enough *Gol. Append. ad Atlantem Sin.*

Among all the different Names of *Nankin*, we do not find it was ever called *Cumdan*, and it is very probable that this Name is not ſpelt exactly by the *Chineſe* Orthography: But it is enough for us that this Town was known by this Name among the Orientals; and the Conformity of the *Chineſe* and *Syriac* Stone, with our two Authors, as to the Name of this City, is well worthy our Obſervation, and may inconteſtably confirm what they write.

All that our Authors report of the Magnificence of this City is agreeable to the Deſcription of *Nankin*, in the Relations of the Fathers *Trigaut* and *Martini*.

Our Authors ſpeak of the Government of *China* in Terms which prove them to have been been no Strangers thereto; for notwithſtanding the extraordinary Revolutions which have there happened within eight hundred Years paſt, what they ſay is, in its pricipal Circumſtances, confirmed by the Teſtimony of the later Voyagers. *The Government of China.*

They take notice that *China* was governed by an Emperor, who was ſupreme and abſolute over all the Governors of Provinces, whom they ſtile Kings. The *Arabic* Word, *Malec*, which they uſe, does not actually import a King, according to the Senſe and Meaning of thoſe who wrote contemporarily with our Authors, or in the following times. As the firſt *Mohammedan* Sovereigns aſſumed the Title of *Kalifs*, or *Vicars of God upon Earth, and Succeſſors of* Mohammed; this ſtile was peculiar to his Deſcendants, or, thoſe who pretended ſo to be, in the Sequel. The *Kalif* enjoyed all Authority, both in Spirituals and Temporals, and no *Mohammedan* that erected himſelf into

into a Prince, and particularly after the *Abbaſſids*, aſſumed that Title free from Schiſm; for the *Fatemites* of *Egypt*, and ſome other Princes of leſs Note, who preſumed to take it on them, were guilty not of Deſection only, but of Schiſm alſo, and were rejected as Heretics by the other *Mahommedans*. But thoſe who adhered to the Bulk of *Mohammed*'s Followers, and remained in Subjection to the *Kalif* at *Bagdad*, and who to this Day call themſelves *Sonnis*, pretended to no more than the Quality of *Soltan* or Prince. *Malec* was a Surname peculiar to the Branches of the Royal Family, and was granted, as an Honour, to tributary Princes, who acknowledged either the *Kalifs* or the *Soltans*. We muſt no' therefore wonder, that theſe Governors of Cities and Provinces, who ruled almoſt with a ſovereign Sway, tho' at the ſame time ſubordinate to the Emperor, ſhould be dignified *Maluc*, or Kings, by the *Arabs*; and eſpecially ſince our later Travellers uſe the ſame Term. Thus *Marco Polo*, Father *Trigaut*, Father *Martini*, *Navarette*, and the *Dutch* not only ſtile the Princes of the Royal Family by the Title of Kings, but the Governors alſo; and both the one and the other obſerve with our Authors, that theſe petty Kings are in Subordination to the Emperor, beſides that *Navarette* reports the ſeveral Provinces of *China* to have been formerly ſo many Kingdoms.

L. 2. c. 68. Dutch *Embaſſy to* China.

The Bagbun.

l. 2. c. 68.

The *Arabs* commonly write, that the Emperor of *China* is commonly called *Bagbun*, tho', according to the moſt ancient of our Authors, they in his Days pronounced it *Magbun*. But others, as *Abulfeda*, and an old *Perſian* Author, call him *Fagfur*, and pretend this and *Tumgage*, or *Tumgaz Khan* to be ſynonymous; and *Marco Polo* calls thoſe Kings by the Name or Title of *Fanſur*, who preceded the *Tartars*, under whom he went into *China*. They all agree that this Title ſignifies the *Son of Heaven*, and our laſt Accounts agree as to the Senſe of this Word, but inſtead of it they give us another, *Tiençu*, to ſignify the ſame thing, and hence, perhaps, the *Arabs* formed their *Tumgage*, which is otherwiſe ſpelt *Timjage*, and after other ways.

Hiſt. Perſ. In MSS.

Trig. l. 6. c. 16. Navar. l. 1. c. 9. Mart.

We muſt not wonder that our two Authors tell us nothing of the Royal Family of the Emperors who reigned in their times; for we can reap no manner of Information from any other of the *Arabian* Writers, or the *Perſian*, who

who did not begin to know *China* till towards the twelfth Century, when the *Tartars* became Maſters of it. But the total Revolution, mentioned in the ſecond Account, is the more remarkable, as it ſquares very exactly with what we read in the Beginning of Father *Martini's Chineſe Atlas*. He ſays, that from the Year CCXI before Chriſt, when the Family of *Hana* mounted the Throne, upon the Deprivation of the Family of *Cyna*; the Princes of the aforeſaid Family of *Hana* reigned till the Year CCLXIV after Chriſt; and that then the Family of *Cyna* ſucceeded, and held the Throne till the Year CCCCIX of the ſame. Then five Kings roſe up againſt each other, and commenced the War of the *Utai*, as it is called, which was carried on till four of theſe *Utai* being defeated, the fifth, of the Family of *Tunga*, ſeized on the Empire in the Year DCXVIII. That in a ſhort time afterwards the Empire was rent into many Factions, the Chiefs of which were called *Heutai*: And that at laſt the Family of *Sunga* roſe to the Empire, and kept it in Poſſeſſion till the Year MCCLXVIII, when the *Tartars* quite ſubverted it, and then it was that *Marco Polo* entered *China*. It follows then, that in the Year CCXXXVI of the *Hejra*, which is in the Year DCCCLI of Chriſt; and that in the Year CCLXIV of the former, which is the Year DCCCLXXVII of the latter, and which are the two chief Dates of our Authors; the Empire of *China* was embroiled by theſe ſeveral Wars of the *Heutai*, and from theſe Factions muſt ariſe the Compariſon *Abu Zeid* makes between the Diviſion of the *Chineſe* Monarchy and that of *Alexander*, which, however, happens to be as inaccurate as every thing elſe the *Arabs* and *Perſians* write concerning that great *Macedonian*. This may be ſufficient to evince that our Authors had been well informed of theſe great Events, and that they conſequently may claim our Belief, in ſome other points, which cannot be ſo happily made out.

What our Authors write of the Government of *China*, as being a metropolitan City, or the Capital of a Province, is diſtinguiſhed from others, by five Trumpets of extraordinary Size, is not altogether confirmed by our modern Accounts; but it is, however, a thing to be found in ſome Authors, and may, it is likely, have been obſerved when this Mark of Dignity was in being.

The

Drums. *L.* 1. *c.* 6. The Drums they relate to have been in each City, are to this Day Enſigns of Diſtinction. *Navarrette* writes, that at *Nankin*, then the Royal City, there was a Drum for each Tribunal; that it is beaten to call the Magiſtrates to Council; and that the Drum belonging to the ſupreme Council is covered with the whole Hide of an Elephant, and that they beat it with a great Piece of Wood which hangs by Ropes. *Martini* relates, that before each Governor's Palace, there are two ſmall Towers with muſical Inſtruments and Drums, which are beaten when the Governor goes out, or comes in, or takes his Seat. Father *Magalhaes* ſpeaks of that at *Pekin*, as of unuſual Bulk, being no leſs than thirty ſix Foot in Circumference.

All the Cities are ſquare, as is obſerved by the Fathers *Trigaut*, *Martini*, *Navarette*, and many others.

Our Author tells us the Governors of the great Cities are called *Diſu*; that thoſe of the ſmaller Towns, which Father *Martini* calls Cities, are *Tuſang*; that the Eunuchs are titled *Tukan*, and the ſupreme Judge of each City, *Lakſhi-ma-mak-van*; and confeſs that they know not how to delineate theſe Titles in *Arabian* Characters. Now, we find Traces of theſe ſame Names in our late Relations; for *Trigaut* calls one of the principal Magiſtrates *Toutam*, the ſame the *Dutch* call *Tontang*, in their Embaſſy. Father *Martini* obſerves alſo, that in *Junnan*, there are certain Lords called *Tuquon*, who are inveſted with an abſolute Power; and, according to *Magalhaes*, the Princes of the Province of *Junnan*, *Queichu*, *Quamſi*, and *Sutchuen*, are called *Tuquon* or *Tuſu*. The ſupreme Magiſtrate of Cities and Provinces is ſtill called *Lipu*, whence, to all appearance, the *Arabs* formed their *Diſu*, or *Ciſu*, which is ſtill a conſiderable Dignity.

Pinto. *Purch. Vol.* III. *p.* 276, *p.* 319. *Atl. p.* 195.

Eunuchs. *P.* 129. *l.* 3. *Purch.* 353. In the ſame modern Writings, we read alſo of Eunuchs inveſted with the moſt important Poſts, and particularly employed to receive the Cuſtoms in Cities. Father *Martini* mentions him of *Nankin*, as a great Officer; and Father *Trigaut* mentions him of *Linſing*, who was ſent to receive the King's Revenues, and of another who ſuperintended the Shipping. Father *Diego de Pantoja* deſcribes the Pomp of the Eunuch *Mathan*, in a Letter of his; and Father *Trigaut* informs us there is a great Number of Eunuchs, who are ſo made by their own Fathers; *Quos caſtrant quam plurimi, ut inter regios Famulos annumerari*

numerari queant, nam præter hos, alii Regi non famulantur, nec à conſiliis ſunt, nec cum eo colloquuntur, quin imo tota fere regni adminiſtratio in ſemi-virorum manibus verſatur. In fine, Father *Martini* in his Hiſtory of the *Tartar* Wars, ſays, that the Emperor *Tianki* raiſed his Eunuch *Cuei* to ſo mighty a pitch of Power, that he ruled the Empire with an arbitrary Authority, putting to death, and depriving of their Offices all ſuch as were not agreeable to him. P. 64.

What our Author adds of the little Bell hung in each Palace, for thoſe who deſired to be righted by the Emperor, or the Sovereign Magiſtrate, when they could not obtain Juſtice at the Inferior Tribunals, is grounded upon a very ancient Cuſtom, which is to be ſeen in Father *Martini*'s Life of the Emperor *Yeu*, who reigned MMCCVII Years before *Chriſt*; "He lent a ready Ear "to all thoſe who offered to adviſe him concerning "his Duty; and ordered a Bell, a Drum, a Table "of Stone, a Plate of Iron, and of Lead to be fixed at the "Gate of his Palace, cauſing Proclamation at the ſame "time to be made, That all Perſons of underſtanding and approved Character might ſtrike upon any "of theſe Inſtruments, each of which was appropriated "to particular Caſes. They rang the Bell for what regarded Juſtice; they beat the Drum for what concerned the Laws, or Religion; they ſtruck upon the "Leaden Plate when they wanted to ſpeak on Matters of State; upon the Stone Table, for Wrongs "committed by the Magiſtrates; and on the Plate of "of Iron, for Priſoners." * *Little Bell.*

Hiſt. Sin. p. 52.

* *Eos qui officii ſui admonitum reprehendebant non minori facilitate audivit, quam, ut Sinica phraſi utar, aqua denſum fluit. Hinc ante fores Palatii campanam, tympanum, tabellam lapideam, ferream, & plumbeam appendi juſſit, addito Edicto, quo doctis & probis viris, qui de re aliqua monendum Imperatorem ducerent, poteſtas fiebat, ex his inſtrumentis illud pulſandi, quod cuique cauſarum generi eſſet deſtinatum. Qui juſtitia conſultum ibant, ære campana: qui legibus ac religioni, tympano edebant ſonum: ſi regni negotia forent, tabellam plumbeam ſi injuriæ à Magiſtratibus illatæ, lapideam, ſi de carcere & vinculis querelæ, ferream pulſabant.*

He adds, that this Emperor one day roſe twice from Table, and that another time he went thrice out of the Bath to give Audience to thoſe who requeſted it by theſe Signals. This ſame Cuſtom ſtill ſurvives in *China*, according to Father *Couplet*, who, in his *Chronological Abridgment* ſays of this ſame King, "He "erected a Drum and a Bell at his Palace Gate, at "the Sound of which he went out to give Audience "to his Subjects, and this ſame Cuſtom ſubſiſts to this "Day."

P. 4.

Buildings. The *Chineſe* ſtill build much after the ſame manner deſcribed by our Author; for the Inſide of their Houſes is Wood, and they particularly make uſe of the *Bamboo*, or ſplit Cane for their Partitions, which they do over with their Varniſh or *Glue Cié*, the Compoſition of which they have hitherto kept to themſelves; ſo that we cannot be ſure our Author is not out, when he ſays they make it of Hemp-ſeed. Their Houſes, ſays Father *Martini*, are not magnificent, but they are more convenient and neat than ours. They are not fond of ſeveral Stories, becauſe of the Trouble of getting up Stairs; and the Emperor of *China* fell a laughing, when he was firſt ſhewn the Plans of the *European* Palaces, and could not conceive how our Princes did to live in upper Stories. Every Body is in the lower Part of their Houſes, which is divided into Rooms and Chambers. The Outſide of their Houſes is but ſparingly adorned, if you except the grand Entrance and others ſmaller in the Front, which are magnificent in the Houſes of the Wealthy: But the Inſide is more embelliſhed; every thing is done over with their precious *Cié*, and ſhines to a wonder, all their Walls being varniſhed therewith. The Houſes are commonly Wood, and even the Royal Palace is the ſame, but the main Walls are Brick, and ſerve to divide the other Rooms from the Chambers; for the Roof and Covering is ſupported by wooden Pillars, juſt as Father *Trigaut* had ſaid before in almoſt the very ſame Words.

Trig. l. 4. *p.* 403.

L. 1. *c.* 2. *p.* 14.

Tympanum & campanam ad Palatii valvas erigit, cujus pulſu ſuos auditurus prodeat, qui uſus hodieque viget.

The

Watchmen to look out for Fire.

The ancient Cuſtom of keeping a Watch every Night upon a very lofty Tower, to beat a Drum as a Signal when they ſaw Fire break out in any Houſe, is a Proof of the dread they have always had of Fires in their great Cities. It is even Death for the Perſon to whoſe Negligence a Fire is owing, becauſe of the Danger of its ſpreading among ſo much Wood. *Marco Polo* takes Notice of this ſame Cuſtom in his Deſcription of *Quinſai*, and ſays, they there watch every Night for fear of Fire, becauſe moſt of the buildings are of Wood; and that the Watch ſtrike upon Baſons [*Gongs*] or great Boards, to give Notice thereof to the City.

Atlas Sin. P. 17.

L. 2. p. 476.

Marriages.

Some Alterations may have happened in their Marriages, and we are not exactly informed of their Notions of Relation or Parentage. Father *Trigaut* reports, they are not very ſcrupulous in obſerving the Degrees of Conſanguinity on the Mother's ſide; but they are very cautious of marrying any Perſon that happens to have their own Surname, tho' in no degree related to them; this is obſerved by the other Writers, and Father *Couplet* has not forgot it in his *Abridgment*.

2 Account p. 24.

P. 48.

Couriers and Horſes.

In our Author's days there were public Couriers in ſeveral Parts of the *Mohammedan* Empire. Some of theſe went on Foot, as the Cuſtom ſtill is in the *Othman* [*Ottoman*] Empire, where all the Soltan's orders are conveyed by *Olacs* or Footmen, who being fixed at certain Stations, make incredible diſpatch. The ſame there were in *China*; and if we may believe Father *Martini*, there are ſtill the ſame, diſpoſed at each Stone, a Stone containing ten *Chineſe* Furlongs, or one of our Leagues, who forward the Diſpatches of the King and Governors.

1 Account p. 11.

Moreover, it appears by the Teſtimony of *Abu Zeid*, that they had Poſt-Horſes, or at leaſt Mules; for the word *Berid* has this ſignification, and has for a long while been very much in uſe, to ſignify Horſe Poſts. The *Arabs* made uſe of theſe upon many important Occaſions, juſt in the ſame manner as in other Places, but with this difference, that as Poſts were originally ſet up for Public Affairs only, they were applied to no other uſes among the *Mohammedans*, and the ſame it was among the *Chineſe*. Father *Martini* obſerves of *China*, that at every eighth Stone, which ends a Day's Journey,

Atl. p. 131

Journey; there are Royal Public-Houſes called *Cungquon* and *Teli*, for the Accommodation of Governors and Magiſtrates, who are there entertained at the King's Expence, if they ſend but a Letter before them; and that there they are furniſhed with Carriages, and every other Conveniency; which comes pretty near to the *Evectio* of the *Romans*.

l. 2. c. 20. *Marco Polo* ſays, that in his time, there were Poſts in *China*, and that they were ſettled from three Miles to three Miles, which is much the ſame Diſtance allowed by Father *Martini:* that theſe Places were viſited once every Month, and that the Notaries or Clerks wrote down the Name of each Meſſenger, the Days of their Departure, and ſuch like Circumſtances.

Adminiſtration of Juſtice. What is related concerning their Adminiſtration of Juſtice, the Severity of their Tribunals, and many other parts of the *Chineſe* Polity, needs no particular Illuſtration. Thoſe who have peruſed the Modern Accounts of *China*, will perceive that our *Arabs* are not much out of the way in what they write of the ſame. All Buſineſs is there tranſacted by Petition, and in Writing; and Juſtice was ſeverely adminiſtred in former Days, a notable Inſtance of which we have in the Story of the *Khoraſſonian* Merchant, who demanded and obtained Juſtice againſt the Eunuch, though the Emperor's Favorite.

But it ſeems that this ancient Severity is ill obſerved in theſe latter times; for whereas, our Authors affirm, Robbers were puniſhed with Death without any hopes

l. 1. c. 8. of Reprieve, Father *Trigaut* acquaints us, that, in his time, they were only condemned to the Gallies, even after many Repetitions of their Crime; and that for the firſt Commiſſion they only branded them with a hot Iron and Ink.

The Bamboo. The Puniſhment of the *Bamboo* was alſo in his time, inflicted for the ſlighteſt Offences, and almoſt without any Form, quite the Reverſe of the ancient Uſages;

l. 1. c. 9. but our Authors agree with the Moderns, in what regards the Severity and Manner thereof; and that the Criminal was beaten upon the Buttocks with great Canes, to ſo

Mart. Hiſt. Sin. p. 335. violent a degree, that it often deprived him of Life. It was the Emperor *Veſpius*, who firſt appointed this kind of Puniſhment, inſtead of another infinitely more cruel,

of

of cutting the Criminal into Pieces. And hence, poſſibly it is, that our Authors ſay, the *Chineſe* are ſuch as were executed, which we do not read in our modern Accounts, and ſeems to be quite inconſiſtent with the *Chineſe* Politeneſs. We are told indeed, by Father *Martini*, that the Empreſs *Vihia*, Wife to *Kieu*, the *Nero* of *China*, who began his Reign 1818 Years before Chriſt, ate human Fleſh; but it is unnatural to ſuppoſe ſo deteſtable an Example could prevail into a Cuſtom, in a Country ſo abundantly productive of every thing good for Food. *Marco Polo*, however, relates that in the Province of *Xandu*, they had this horrid Practice, and that when a Perſon is ſentenced to death, they dreſs him and eat his Fleſh; and ſays alſo, that in the Kingdom of *Conchа*, they eat the Fleſh of thoſe who die a violent death, and particularly of their Enemies ſlain in Battel. l. 1. c. 48. l. 2. c. 55.

The manner how the Emperor and the Kings or Governors, who repreſent him, appear in public, is pretty much like what we are told of the ſame by our latest Accounts, wherein are many Deſcriptions of the Proceſſion of a *Mandarin*: His Train is very numerous, and he is attended by a great number of Officers under Arms. Firſt he is preceded by ſome with large *Bamboos*, wherewith they make much ſuch a Noiſe as the Chriſtians of the *Levant* make with the Boards they uſe inſtead of Bells: Every body muſt ſtop to do him Honour, and thoſe on Horſeback muſt diſmount; nay, according to *Trigaut*, every one withdraws into his Houſe. * "Many "other Enſigns of Dignity there are, ſays he, to diſtin- "guiſh the Magiſtrates; Streamers, Chains, Cenſers, "and a numerous Guard, who, by the Noiſe they make, "diſperſe the Croud. So great a Veneration do they re- "quire, that theſe Noiſes are no ſooner heard, even in "the moſt crouded Streets, but every Soul diſappears, "every body withdraws." As for the Emperor and Viceroys, they agree with all our Travellers, that it is l. 1. c. 9.

* *Sunt alia per multa dignitatis ornamenta, Magiſtratuumque inſignia, vexilla, catenæ, thuribula. Satellitium frequens, cujus clamoribus arcetur in vicis turba, & tanta eſt eorum veneratio, ut in vicis etiam frequentiſſimis nemo compareat, ſed ſecedant ad hos ejulatus omnes.*

ſeldom they appear in public, and that, not till they have put their Guards under Arms, and poſted them in the Avenues of the main Streets; and that formerly they never ſtirred out but in cloſe Litters, of which they carried many at a time, that it might not be known in which the Prince rode. This is an ancient Cuſtom ſince, the Emperor *Hoai* ſet the firſt Example of it, MMXL Years before Chriſt. *Navarette* relates of the Emperor, that,

P. 20. * "When he moves they ſhut all the Doors in the Streets "through which he is to paſs, that every body keeps "within Doors, ſo that not a Soul is to be ſeen, and "that the Perſon who ſhould ſhew his Head, would be "moſt ſeverely chaſtiſed."

Impoſts and Taxes. Our Authors tell us that the Emperor's Revenues provene from a Poll Tax, which is levied only upon Men, from eighteen Years to eighty, and that, in proportion to their Wealth: That Salt and Tea pay Duty alſo to the King, and that Land is unburdened by any Tax.

Atlas Sin. But if you conſult Father *Martini*'s Eſtimates of what each Province pays to the Emperor of *China*, you will perceive that Matters are very much altered; for they each pay very conſiderable Tributes in Silk, Cotton, Stuffs, Proviſions for his Table, and his Stables.

Mart. Hiſt. Sin. Salt is ſtill taxed in part, but Tea is clear; and this *Gabelle* or Duty muſt be of very old ſtanding, ſince King *Venius*, who reigned 179 Years before Chriſt, took it

l. 1. c. 3. off; but it was ſoon put on again. Father *Trigaut* obſerves, that in his time it brought great Sums into the Imperial Coffers; but at preſent, according to *Navarette*, Commodities pay no Duties, and the main branches of the Revenue are the Land-Tax, Poll Tax, and the Duties upon Salt, Silk, Stuffs, and a Tax upon Houſes.

l. 1. c. 11. He ſays the Imperial Revenue exceeds ſixty Millions, clear of all charges; and Father *Martini* who deſcends to particulars, runs it up to a higher amount. Theſe Exaggerations were the cauſe why *Marco Polo* was nicknamed *Meſſer Marco Millioni*, and even ſome old Copies of his Book, are intitled, *Il Millione*. *Navarette*

P. 26. talks of above a hundred Millions.

* *Las puertas de las caſas por cuyas calles ha de paſſar ſe cierran de todas, y la gente ſe recoge; de ſuerte que ninguna alma ſe ve, y ſi ſe viera, recibiera graviſſimo caſtigo.*

All

All the Money current in *China*, is ſtill Copper, and nearly of the Size of our *Liards* or *Farthings*, and ſhaped as our Authors deſcribe. The *Arabs* call them *Falus*, which ſignifies their Copper Money, and is derived from *Follis*, which had much the ſame Signification in the lower Empire. It has a Hole in the middle that it may be ſtrung, in which manner they make up their Sums. It is rather a made Metal than Copper, and for Colour is not unlike our *Sols* with *Chineſe* Characters on one ſide only, that having one ſide quite flat, they may be the more conveniently ſtrung. Theſe Pieces are to be ſeen in many Cabinets, and you have a repreſentation of them, in *Tavernier*'s Travels; but he has made the Hole round, whereas it ſhould be ſquare, which is better adapted to keep them ſteady. In our *Second Account* we are told, that a thouſand of theſe Pieces are worth a *Dinar* of Gold, which is exactly equal, in Weight, to the half *Piſtole* of *Spain*. It appears therefore that the *Arabs*, who have always been ſubtle Traders, and who had of this Money at *Siraf*, kept it down at a very low Value, and at much leſs than it ought to have been in proportion to the Standard of the *Chineſe* Gold and Silver, as it is now allowed by our Merchants; the Gold at forty two *Livres* per Ounce, and the Silver at fifty nine *Sols*, eight *Deniers*. *Money.*

Both ancient and modern Authors are agreed upon the Prohibition, which prevents Gold or Silver from being coined in *China*; and Father *Martini*, in the Life of *Venius*, who reigned 179 Years before Chriſt, expreſſes himſelf thus. * "Their Kings have never allowed Gold or "Silver to be coined into Money, thereby to obviate *Hiſt. Sin.* P. 328.

* *Nunquam eorum Regibus placuit vel argenteam cudi vel auream monetam, fraudis quibus iſta gens aſſueta, lucrique ſagaciſſima, præcaventibus. Solo pondere argenti vel auri valorem expendunt, & quatenus quidque miſtum purumve ſit, accuratiſſime dignoſcunt. Quanquam auro nunquam utuntur ad emendum, quippe quod non pecuniam ſed mercem eſſe dicunt. Hinc autem, ſit ut argentum continuo quaſi tormento ſubjaceat, & in minutiſſima fruſta, ferrea forcipe ad hoc apta diſtringatur —— Cupream vero monetam*

" the univerſal Frauds of the Nation, ſo greedy of Lu-
" cre. They take Gold and Silver by Weight, and
" know perfectly well whether it be fine or not. Ne-
" vertheleſs they ſometimes purchaſe with Gold, but
" then it is reckoned as a Commodity, not as Money;
" whence it is that Silver is perpetually chopped to
" pieces, with a kind of Sheers contrived on purpoſe.
" But they have a long time had Copper-Money, which
" this Emperor brought to a better and more commodi-
" ous Form; and allowed it to be coined all over the
" Empire, provided it was good. For till this time it
" was ſtruck no where but in the Palace, to the great
" Gain of the Emperor, but to the great Inconvenience
" of the People, becauſe of the difficulty and length of
" the ways. He ordered it into a round Form, with a
" ſquare Hole in the middle, that it might be ſtrung
" the more conveniently. It is commonly marked with
" four Characters, which tell the Name of the Empe-
" ror, and the Value of the Piece." Father *Trigaut* writes to the ſame Purpoſe, and adds, that the ſame thing is obſerved to this Day; and the ſame is repeated by *Martini* in the beginning of his *Chineſe Atlas*.

Porcelane. The fine Earth mentioned by our Author, muſt be that wherewith the *Porcelane* is made, particularly in the Territory of *Yaocheu*, the ſecond City of the Province of *Kiangſi*; and is brought from the City of *Hoiecheu*, in the Province of *Nankin*, where they cannot work it up, as much as they have of it, which is thought to be owing to a difference in the Waters. Almoſt all this Ware in *China*, is made in the Town of *Feuloang*, by clumſy Country Fellows. They make ſome of it yellow, which is ſet apart for the Emperor. Great

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à multo jam tempore habuere, quam hic Imperator ad meliorem commodioremque formam revocavit, ac conceſſit inſuper ut ubique, modo ſine fraude, in toto imperio cuderetur. Nam ante hæc tempora fiebat hoc in ſola regia, magno quidem Imperatorum quæſtu ſed majori populorum incommodo, propter difficultates itinerum & diſtantiam locorum. Monetæ formam rotundam eſſe voluit, & in medio quadratum foramen, quo facilius filum inſereretur. Inſignitur quatuor plerunque literis, nomen Imperatoris, & impoſitum valorem ſignificantibus.

Quantities

Quantities of it are alſo made in the Province of *Kiamſi*, according to *Trigaut* and *Martini*. Among the Articles of a noble Preſent ſent to *Nuroddin* by *Saladin*, ſoon after he became Maſter of *Ægypt*, mention is made of a Service of *China* Ware, conſiſting of forty Pieces. *Macrizi MSS. Arab.*

What is in the ſame place ſaid of their way of treating the Merchants they admitted into their Dominions, is not altogether conformable to the preſent Practice; but by our laſt Accounts, and particularly by the *Dutch Embaſſy*, we may perceive they have been very cautious how they ſuffered Strangers to enter among them. *Trigaut* inſinuates that in his time it was cuſtomary to ſend the Emperor whatever was moſt curious in the Country. And their manner of viſiting and ſtopping the Goods, and even the Preſents the *Dutch* carried with them into *China*, is very agreeable to what we are told by our two Authors. *Merchants*

As for their Funerals, they are almoſt ſtill the ſame as formerly. *Martini* relates that they ſtill mourn three Years for the Death of their Fathers, during which they abſtain from all public Buſineſs, and the Magiſtrates from their Employs. That they expreſs their Grief, not by the coarſeneſs of their Dreſs only, but that they alſo change their Table Service, their Bed, their Place, their Food, their manner of writing, their ways of ſpeaking, their Paper, their Ink, and their Name; and then they put on white. They mourn three Years by way of Acknowledgment to their Parents, who adminiſtred to all their Wants and Imbecilities, during the three firſt Years of their Infancy, and Father *Trigaut* has the very ſame Cuſtoms deſcribed by our Author. * "Children oftentimes keep the dead "Bodies of their Parents three or four Years, ſhutting "them up in Coffins, which they do over with their "Varniſh in ſuch a manner that no offenſive Smell can "come forth; and during all this time they ſet Meat "before them juſt as if they were alive." *Funerals. Hiſt. Sin. p. 43.* l. 1. c. 7.

* *Non raro filii parentum cadavera feretro incluſa ad tres quatuorve annos domi aſſervant, ſuo ei. im illo pellucido bitumene ita rimas ilinunt, ut minime fœtorem tranſmittant. Quo tempore in ſingulos dies, cibum illis potumque offerunt, non ſecus ac ſi ſupereſſent.*

This

This Cuſtom of ſetting Meat and Drink before their Dead, which *Abu Zeid* harps upon; is to this Day the Practice; and, by *Tavernier*, is a Cuſtom ſtill in force with the *Chineſe* at *Batavia*.

Trig. p. 78. The Expences the *Chineſe* are ſtill at in burying their Parents, are very extraordinary; for they put them into Coffins of a precious Wood, which ſometimes coſt two thouſand Crowns. They invite all their Relations and Friends to pay their laſt Duties to the departed Perſon, during the time the Body is in the Coffin, and expend great Quantities of precious Perfumes, Flowers, and other different Things, which thoſe who come, offer as a Sacrifice to the Soul of their deceaſed Friend or Relation. They light up Tapers, and they ſometimes burn rich Stuffs, under a Notion of ſending them to the dead Man: All this muſt naturally cauſe a vaſt Expence, without reckoning the Funeral Proceſſion, when they have always a great Number of Bonzes, Minſtrels, and Mourners.

Writing common. All the *Chineſe* can write and read; this is confirmed by the common Concurrence of all Authors, ancient and modern; and what is ſaid afterwards, that all Buſineſs is tranſacted in Writing, is, to all Appearance, the chief Reaſon thereof. *Martini* attributes this to the Emperor *Sivenius*, who began his Reign 73 Years before Chriſt, and the Reaſon he alledges for it, was to the end that Judges might the more maturely weigh the Caſes brought before them, and might not be confounded by the Noiſe and empty Babble of the Parties concerned. All Accounts agree in what is ſaid of the great number of their public Schools, which is ſo much the greater, as one Maſter cannot inſtruct above three or four Scholars.

l. 9. p. 390.

Alms. What our Authors obſerve of the Subſiſtance the poor receive from the Emperor's Granaries in times of a general Dearth, is very remarkable, and *Marco Polo* expreſſes himſelf in almoſt the ſame Terms. He ſays that at ſuch times, the Emperor claims no dues, but, on the contrary, adminiſters to the Wants of his Subjects, and ſupplies them with Corn for their Subſiſtance, and to ſow their Ground. That to this purpoſe the great *Khan* in times of Plenty, buys up great Quantities of Corn, which he keeps in Store-Houſes for three or four Years together

together, and that in times of Dearth, he ſells it out at ſo low a rate, that he gives four Meaſures at a Price, which would purchaſe but one of the ſame at Market.

In the ſame Author you may read alſo of the very extraordinary Alms, the great *Khan*, who was then Emperor of *China*, gave to the Poor, which as *Navarette* avers, drew on a Debt, many Millions of which, do ſtill ly heavy upon the Emperor's Houſehold.

What is ſaid by our Authors, of their Behaviour to foreign Merchants, may have been formerly the caſe, and their Cuſtom of ſearching all their Goods, and of taking them as a Pledge, is obſerved by ſeveral Writers. *Joſeph Barbaro*, who met a *Tartar* from *China* at the Court of *Perſia*, ſays, that the Merchants, immediately upon their Arrival, carry their Effects to Ware-Houſes, and thoſe, whoſe Buſineſs it is, coming to ſearch them, and finding any thing that may be acceptable to the Prince, take it and pay for it in other Goods. *Manner of receiving Merchants* P. 107.

ILLUSTRATIONS

ON THE

NATURAL HISTORY

Contained in the Foregoing Accounts.

OUR two Authors agree with the moſt ſincere Travellers, as to the great abun dance of every thing neceſſary for Life, or that can admn iſter to Luxury in the Country of *China*. It produces Wheat, Rice, and many other ſorts of Grain; it produces Apples, Pears, Quinces, Lemons, Citrons, *Mouſa's* or *Indian* Figs or *Banana's*, Sugar-Canes, Figs, Grapes, Cucumbers, *Citruls*, Walnuts, *Piſtachio's*, Plumbs, Abricots, Services, Coco-Nuts, and even Almonds, according to our Author; but therein he varies from *Martini*, who obſerves that there are no Almonds in *China*, nor Olives, which is confirmed by other Authors.

Trig. l. 1. c. 3. They have all ſorts of Cattle, and particularly Beaſts of Service. Many Horſes they have, but, formerly they were not to compare with the *Arabs*; and indeed till the laſt Conqueſt by the *Tartars*, who brought great numbers of their Horſes into *China*, the *Chineſe* Cavalry was of no worth; for their Horſes could not bear the ſight, nor even the Neighing of the *Tartar* Breed.

Our

Our Authors ſay there are no Elephants in *China*, which muſt be underſtood of the Provinces they knew, where, in truth, there are none. Father *Martini* writes, that they begin to be met with at *Nanning*, in the Province of *Quangli*, where the Inhabitants uſe them for War and for Carriage. Some there are alſo in the Province of *Junnan*; nor is it a wonder that theſe Creatures, who ſo ſwarm in the *Indies*, and in *Tungkin* or *Tonquin*, ſhould ſtraggle hither. *Atl. Sin.* p. 183.

All our Travellers report with our Authors, that there are no Lions in *China*; this, *Trigaut*, *Martini*, and many others, affirm: But as it would be endleſs to inſiſt upon every particular of this kind, the following Remarks ſhall be confined to what our Authors ſay of two very rare and extraordinary Animals, the Unicorn, and That which yields Musk.

The Unicorn.

By the Word or *Appellative* Unicorn, we underſtand a Creature, which the *Arabs*, and other Orientals, call *Karkandan*, the ſame with the *Monoceros* of the Ancients. Our Author ſays he is much ſmaller than the Elephant; that from the Neck downwards he is not unlike a Bufflar; that his Hoof is not cloven; and that his fore Legs are all of a piece and jointleſs, which ſeems incredible, and to contradict what both Ancients and Moderns have told of his Swiftneſs. He adds that the lowing of the Unicorn, is between the lowing of the Ox, and the Cry of the Camel. Now Father *Jeronymo Lobo*, and other Jeſuits, who have lived ſome Years in *Ethiopia*, aver they have ſeen of theſe Creatures in the Province of *Agaus*, in the Kingdom of *Damota*, and deſcribe them to this Effect: This Creature is about as big as a middle-ſized Horſe, of a dark brown, with a black Tail and Main, the Main ſhort and thin. They add that in other parts of this ſame Province, they ſaw others with a thicker and longer Main, and with a ſtrait Horn of five Palms in length, and of a whitiſh caſt; and that they are eternally in the Woods, being very timorous, and never venturing themſelves abroad in open places. Father *Lobo* relates that many of the *Portugueſe* had ſeen them alſo in *Ethiopia*, and that from the tops of Rocks, they diſcovered them paſſing along in Herds in the Valleys of the Province of *Nanina*; and this he atteſted to Mr. *Tournard*, who ſaw him at *Lisbon* in the Year

This whole Account is to be found in the 4. vol. of Theve-not's *Collection of Voyages.*

MDCLXVII. He told him that ſome were white, and others Bay, with a white Horn in the Forehead a Yard long; and that he had a Colt of this ſame kind that lived but eight or ten Days, for want of its Dam to ſuck.

What the *Nubian Geographer* writes of this Animal, is almoſt wholly taken from our two Authors, with ſome Additions, as the Cuſtom is with the *Arabs*, who ſeldom tranſcribe a Paſſage exactly, but are for ever adding what they find elſwhere. Moſt of their Authors tell wonders of this Creature, though perhaps from a very ſlender Knowledge of him. The Teſtimony alſo of *Coſmas* the Monk, in his *Chriſtian Topography* muſt not be omitted. This Writer owns he never ſaw the Unicorn himſelf, but aſſures us he ſaw four Braſs Figures of him in the King of *Ethiopia*'s Palace, called *the four Towers*; that they told him this Creature was terrible and untractable; and that when he was cloſely purſued by the Hunters, and on the brink of falling a Prey to them, he would throw himſelf down Precipices, and fall upon his Horn, which ſtood all the Shock of the Fall. To this Creature he applies many paſſages in Scripture.

In Theve-not's *Coll. vol.* 1.

In *Anſelm de Boot*'s Treatiſe, you have the chief of the Obſervations made upon the Unicorn by the Ancients. He remarks that the Name *Monoceros*, which correſponds with the Name *Unicorn*, is common to five different Animals; the *Indian Beeves*, deſcribed by *Pliny*; the *Rhinoceros*, an Animal of a particular *Genus*; the *Monoceros* of *Pliny*, of the ſize of a Horſe, with the Head of a Stag, the Feet of an Elephant, and the Tail of a wild Boar; the *Indian* Aſs of the ſame *Pliny*; and the *Oryx* with a ſplit Horn, often mentioned by *Ariſtotle*, *Ælian*, and the other Naturaliſts.

All theſe ſeveral Creatures have but one Horn, and what the curious preſerve under the Denomination of the Unicorn's Horn, may be the Spoil of one or other of theſe kinds; but to theſe we may alſo add, the Horns of the Nothern Fiſh, called *Morſi*, which are of extraordinary length; and the Horns alſo of the *Sea-Cow*, who ſometimes comes to land, and is deſcribed by *Martial*. Moſt of our modern Writers will have it that the Horns in our Cabinets are not of the Unicorn, but the Teeth of this Fiſh, in the North particularly; or elſe ſome of

thoſe

thoſe foſſil Horns deſcribed by *Anſelm de Boot*; whence many have pronounced there are no true Unicorns Horns, and that we muſt ſearch the Sea for theſe long-horned Creatures, rather than the Land. In *de la Pereyre* Account of *Greenland*, you have on this Head many curious Obſervations, which were communicated to him by *Wormius*. By them it is demonſtrated that theſe Horns have all the Marks of the Teeth of a Fiſh the *Ice-landers* call a *Narhual*, the ſame, perhaps, our Author calls a *Wal*; that they are carious at the Root, almoſt like rotten Teeth; and that the Sea throws up great Quantities of them upon the Shores, a plain Proof that they come from an Inhabitant of the Water. In the ſame Book you have a Repreſentation of the *Cranium* of this Fiſh, and thoſe who have treated of *Ice-land* concur with the Obſervations of *Wormius*. But all this can only prove, that moſt of the Horns ſuppoſed to come from the Unicorn are the Spoils of a Fiſh, not that there is no ſuch Creature as we have a Notion of when we mention the Unicorn, in Scripture called *Reem*; where alſo he is frequently ſet forth as an Animal rare to be ſeen, vigorous, and wonderfully fleet and ſtrong. Thus almoſt is it that the *Arabs* and *Perſians* expreſs themſelves of their *Karkandan*. *Louis Barthema* P. 151. ſays he ſaw two at *Mecca*, ſent thither as a Preſent from the King of *Ethiopia*; Since therefore we have ſome credible Authors, who profeſs to have ſeen this Creature, and ſince our Author even ſay that they have eaten of his Fleſh, we ſeem to want ſomething more than bare Conjecture to ſatisfy us, with ſome of the Moderns, that there never were any other Unicorns than the *Narhuals*; for this Fiſh is as uncommon in the Eaſt, as the Unicorn is in the North and the Weſt.

Thoſe who would be more amply informed of what the Ancients have written concerning the Unicorn, may find their Words moſt faithfully cited by *Bochart* in his *Hierozoicon*, as alſo ſome Paſſages from *Arabian* Writers concerning the ſame, and particularly from *Damiri*, whom he calls *Demir*, who being but a late Author, ſeeing he died in the Year MCCCCV, has compiled all that had been ſaid by thoſe who went before him. You have alſo a great Number of curious Obſervations upon the ſame Subject in *Thomas Bartholinus*'s Diſſertation, printed at *Padua* in the Year MDCXLV, as well as in that of *Deuſingius*, printed at *Groningen* in the Year MDCLX.

Our

Amber. Our Authors thought, with ſome of the ancients, that Ambergreeſe grows like a Plant at the Bottom of the Sea, and that it is thrown on the Shore by the Swell; and that pieces of it are to be found in the Belly of Whales. The oldeſt of them having firſt obſerved, that among the *Maldives* they found Lumps of Ambergreeſe of extraordinary Size, adds, that it was alſo found in ſmaller pieces, almoſt in the Form of Plants torn up; that in Storms it was forced up from the Bottom; that the Wave waſhed it to the Shore, and that there it is found in the Form of a Muſhroom or Truffle. The other ſays, that the beſt of it is found upon the Coaſt of *Barbary*, or the Country of *Zinge*, that is of the *Cafres* on the Eaſt Coaſt of *Afric*, and even on the Coaſt of *Arabia*; That the Negroes train up Camels to go along ſhore with them by Moon-light; That theſe Camels know the Amber, and when they diſcovered any, bend their Knees, that their Maſter may pick it up; That there is another ſort of Ambergreeſe, which floats upon the Surface of the Sea; That a great Fiſh of the Whale-kind ſwallows it, and immediately dies; and that when the Negroes ſee him dead upon the Water they know that he has Amber in him, and that they go off to him, and find it in his Belly; both of them adding, that the beſt Amber is of a whitiſh Colour.

Vid. Barboſ. p. 313.

Serapion, *Avicen*, and others ſince them, concur with the principal Obſervations of our Authors. They ſay it comes from the Sea, but not as a Plant, according to *Avicen*, but in Veins, which does not ſeem at all likely. He confirms, that Quantities of it are collected on the Coaſts, and that That called *Shelaheti* is the beſt; this, in the old Tranſlation, being rendered *Selachitum*, the learned *Garcias de Orta* imagined that *Ceylon* was thereby pointed at; for the Sea is very liberal of this precious Subſtance to that Iſland: But it was thus denominated from the Sea of *Shelahet*, which, according to our Authors, is beyond Cape *Comorin*, and divided from the Sea of *Harkand*, by thoſe great Iſlands, which muſt be *Java* and its Neighbours.

L. 2, *c.* 143. *p.* 233. The Commentator upon *Avicen*, cited by *Plempius*, aſſures us that Amber grows in the Sea like a Plant; *Serapion* will have it to grow upon Rocks: *Simeon Sethi* relates

ſales that it riſes in Springs like Pitch and Bitumen; but is miſtaken when he adds, that it is found ἐν τ.νι ἰνδικῇ πόλει σελάχετον ὀνομαζομένῃ. *In an* Indian *City called* Selachet; for, as we have obſerved it is the Name of the Coaſt waſhed by the Sea of *Shelahet*. Theſe Paſſages in *Avicen* and *Simeon Sethi*, ſhew that the Sea of *Shelahet* was not unknown in their Days. The Town of *Arabia the Happy*, which he calls Σύγχριον, is *Sichar*, where alſo, according to our Authors, it is waſhed on Shore by the Wave.

The Opinion of thoſe who believe Amber is found in Whales, or in other great Fiſhes of the Cetaceous kind, is, by moſt of the Moderns, rejected; becauſe there is no where leſs Amber found than on the principal Coaſts of the *Whale-Fiſhery*; and becauſe the *Baſques* and the *Bretons*, who are almoſt always out a Fiſhing, confirm not the Teſtimony of the Ancients. Again, by the Diſſections that have been made of ſeveral Whales, it is proved that their Throat is not wide in Proportion to their Body; tho' poſſibly Amber may have been found in ſome of the great Fiſh of a voracious Nature, as well as many other foreign Subſtances, which they greedily gape at and ſwallow. But this amounts not to a Proof that they have any particular Guſt for Ambergreeſe, which is by no means a food proper for them; and it is ſtill leſs to be ſuppoſed they would ſeek after a Thing that muſt prove fatal to them, a very Poiſon, if true it be, as our Authors take it, that the Fiſh dies upon ſwallowing this Amber; for the natural Inſtinct of Animals prompts them to ſuch Things as are good for them, and deters them from ſuch as are hurtful. It is therefore more likely that Ambergreeſe is found naturally in the Sea; that it is not voided as an Excrement by the Whale or any other of the cetaceous Tribe; and that if at any time they are found to have Amber within them, which at preſent is very ſeldom, it muſt be conſidered as a mere accident againſt the common Courſe of Nature, and the Inſtinct of Animals.

Garc. de Orl. l. 1. *c.* 1. *Scalig. Exerit.* 204 *n.* 10.

There are two other Opinions, which carry a greater Air of Probability with them, and ſeem to confirm each other. The *Firſt* is that Amber is not a Plant at the Bottom of the Sea, but is generated thus;

Upon the East Coast of *Afric*, and in some Parts of the *Indian* Ocean, there are craggy Rocks or Precipices, which swarm with wild Bees, who there make their Honey in Clefts as in natural Hives. Now they say that this Honey, either dissolved by Heat, or blown away by Winds, or washed down by Rains, drops into the Sea, where it assumes a new Form, and changes its Nature; for that the Saltness of the Sea elaborating the whole Mass, hardens it, purifies it, and gives it the agreeable Scent of Amber. That hence it is it smells somewhat like Honey when it happens to be picked up soon after it comes from Sea, and that the Spoils of Bees are found in or upon it; and to crown all, this is a pretty generally received Opinion among the Inhabitants of the Coasts most favored with Presents of this kind. Thus thinks *Gentius* a learned *Dutchman*, who herein agrees with what other Authors write, as that it comes from Rocks, or Islands, and that it is perfected in the Sea.

Not. in Guist. p. 542. *l.* 2. *c.* 23.

It is not without Ground that *Gentius*'s Opinion appears so probable to some of the Learned. The Whiteness of Amber, inclining to the Grey, borders somewhat upon the Colour of Honey; and certain it is, that the Spoils of Bees and the Bills of small Birds which are sometimes found in Bits of Amber, are far more weakning this Conjecture. All the Difficulty is how to conceive, that Bees should be able to make Combs of such extraordinary Size as to be equal to some Lumps of Amber that have been formerly found upon the Shore, and even in our own Days. For it is not very natural to suppose that these Combs, falling into the Sea, should combine into Pieces of fifteen, twenty, and thirty Pound Weight; or into Heaps of such Bulk that a small Vessel might have been laden therewith; nay, a Number of Ships, if we can add Faith to the Report of a *French* Captain mentioned in the History of the *English* Royal Society.

English Edition. 168. *l.* 1. *p.* 20.

Teixeira writes that in the Year 1696. a Piece of Amber was seen, near *Brava* on the East Coast of *Afric*, of so unusual a Size, that a Man mounted upon a Camel could not be discovered behind it.

A ſhip from *Moſambique*, once dropped an Anchor upon a great Piece of Amber, and the ſame Thing hapned to another near Cape *Currents*.

The ſame Author ſpeaks of a Piece of Amber of twenty Pounds Weight thrown up between the Rivers *Linda* and *Quilima*; of another waſhed on Shore upon the Coaſt of *Malabar*, which the Inhabitants miſtaking for Pitch payed their Barks with. Captain *Keeling* was told by the Moors at *Deliſa*, that upon the Coaſts of *Monbaça*, *Magadoxo*, *Paia*, and *Brava*, there were Pieces of Ambergreeſe of twenty Quintals. *L. 1. c. 28.* *Purch. Vol. I. p. 193.*

Tavernier confirms what our Authors advance, ſaying, that great Quantities of Ambergreeſe are gathered on the Coaſt of *Melinda*, and that the Governors of *Moſambique* negociate it with *Goa* to the Amount of great Sums. He relates alſo that it has been found in Lumps of extraordinary Size, and gives you two Inſtances thereof, of one that weighed twenty Pounds, and of another that weighed Forty-two. *Vide. T. 2. l. 2. c. 23.*

In the Hiſtory of *Saladin* we read that among the Preſents he ſent to *Soltan Nuroddin*, there were two Pieces of Ambergreeſe, the one of Twenty, the other [illegible] Pound weight. Many Examples we have of [illegible] Amber of very great Bulk like that found towards Cape *Comorin* in the Year MDLV. which weighed three Thouſand Pound; but what *Rabbi David de Pomis* advances, that Amber was found in the *Jordan*, and that it was an Ingredient in the Perfumes of the old *Law*, is a meer Fable; for unleſs we grant that Amber was there found by a Miracle we muſt reject what he ſays in this reſpect, eſpecially as he has not the Concurrence of one ſingle Author to ſupport him. The *Jews* ſay, that the Word *Kijat*, in their *Talmud*, ſignifies an odoriferous Plant, and not Amber, as the Moderns have thought. It does not appear that the Ancients had any Knowledge of this Perfume. *Dict. Hebrai.*

Joam dos Santos has many particulars concerning Amber, and moſt of them confirm what our Authors ſay; he reports it to grow at the Bottom of the Sea, whence it is torn up by Storms; and that at ſuch times the *Cafres* never fail to be along Shore in queſt of it, to ſell it to the *Portugueſe* and the *Moors*. Moreover, that there are three Sorts of it, the firſt very white, *Hiſt. de Ethiop. Orient. l. 1. c. 28.*

the ſecond of a greyiſh caſt, and called *Maxueyræ*, and the third black like Pitch, ſoft, and often ill ſcented, becauſe as the Inhabitants report, Wales and other Fiſhes, and even Birds ſwallow it as often as they ſee it floating on the Surface. The *Cafres* called *Fumos*, near the Land of *Natal*, ſeeing ſome of the People belonging to a *Portugueſe* Ship called the St. *Thomas*, who was loſt in her homeward-bound Paſſage, cryed out to them to throw away what they had picked up, ſaying it was a Poiſon which dryed up thoſe who collected it ſo that they dyed.

Of Musk. *Abu Zeid* the Author of our ſecond Account, is particular enough in his Deſcription of the Creature which affords Musk. He ſays he is like the Roe-buck; that his Skin and Colour is the ſame; his Legs ſlender; his Horn ſplit and a little bending; that he has two ſmall white Teeth on each ſide, of the Length of half a Finger, or a little leſs; that they are ſtrait and riſe above the Muzzle of the Creature, almoſt like the Elephant's Teeth; in ſhort, that this it is that diſtinguiſhes him from other Roe-Bucks. This Deſcription does not much vary from what we read in the beſt Authors; for *Avicen* ſpeaking of Musk, according to the Tranſlation of *Plempius*, ſays, *Eſt Cyſtis ſeu ſ. lliculus animalis, ipſi capreæ non abſimilis caninos duos dentes candidos exertos gerentis & introrſum reflexos, inſtar cornuum.* You have two Repreſentations of this Animal, the one in the Fragment of *Coſmas*, printed in the firſt Volume of *Thevenot*'s Collection, the other in the ſecond Volume of *Tavernier*'s Travels. Theſe are exactly alike, but they differ in two Articles from the Deſcription *Abu-Zeid* gives us; for they put no Horns on the Head of this Creature, and make the two Teeth which diſtinguiſh him from the Roe-Buck to turn downwards, inſtead of pointing upwards like the lower Teeth of the Elephant, according to *Abu-Zeid*'s Compariſon, in which he is ſupported by the Teſtimony of *Avicen* and *Serapion*, cited by *Matthiolus*. *Marco Polo* deſcribes the Musk-creature to this effect; " His Skin is very coarſe like that of " the Stag; in his Feet and Tail he reſembles the " *Gazelle*, and, like her, has no Horns. He has " four Teeth, two above, three Fingers long, ſine, and

" as

" as white as Ivory; two that riſe up, and two that " turn down; and he is beautiful to the Eye. In the " full of the Moon he has an Impoſthume which takes " him on the Belly near the Navel; and then the " Hunters go out and cut this Impoſthume *".

Barboſa writes, that he neareſt reſembles the *Gazelle*, but differs from the others in ſaying his Coat is white; for theſe are his Words; *Musk is found in ſmall white Creatures like* Gazelles, *with Teeth like an Elephant but ſmaller. Theſe Creatures are ſubject to a Kind of Impoſthume under the Belly and the Breaſt, and when the Contents are ripened, they are taken with ſuch an Itching, that, for Relief, they rub themſelves againſt the Trees, and what falls in ſmall Drops or Grains is the moſt perfect and the moſt exquiſite Musk.*

Thevenot's Deſcription is ſtill wider from the reſt, he writes that *in thoſe Countries there is a Creature with the Muzzle of a Fox, and not bigger than a Hare. For Colour he is like the Stag, and has Teeth like a* Dog; *and produces the moſt excellent Musk. He has an Excreſcence or Bladder under the Belly, full of corrupted Blood, and and it is this Blood which makes Musk, or rather that is the Musk itſelf. They take this from him, and immediately clap a Piece of Leather upon the Mouth of the Bladder that none of the Scent may evaporate; but the Creature dyes ſoon after this Operation. Antony Pigafetta,* who ſays that Musk is the Cuttings of a Cat, cannot be allowed to agree with the reſt foregoing. *Par.* 3. p. 149.

Father *Philip di Marini*'s Deſcription is alſo different from what the others write; for he reports this Creature to have the Head of a Wolf, and Father *Kircher* in the Figure he gives, repreſents him with the Snout *Chin. Illuſtr.* p. 191.

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* *Ha i peli a ſimilitudine di cervo molto groſſi, li piedi & la coda a modo della Gazella, no ha corne como la Gazella: ha quatro denti, cioe due della parte di ſopra, lunghi ben tre dita e ſortili, bianchi come avolio, e due aſcendono in ſu, e due deſcendono in giu, & e bello animale da vedere. Naſce a queſta beſtia quando la Luna e piena, nel umbilico ſotto il ventra un apoſtema di ſangue, & i cacciatori nel tondo della Luna, eſcono fuori a prender de ditti animali, e tagliano queſta poſtema.*

of a Hog, which may be the Ingraver's Fault, who furnishes him with Claws also, whereas he has a cloven Hoof. *Simeon Sethi* errs still farther from Truth; by representing him to be as big as the Unicorn, and to be even of that Genus or Tribe; but hear his Words *. *The baser Sort Musk is that which is brought from the Indies, which is blackish; and the worst of all is that which comes from* China. *All this Musk is formed in the Navel of a very large Creature which has but one Horn, and is like the Roe-Buck. In rutting time a Quantity of thick Blood gathers about his Navel, and causes a Tumor, attended with such anguish that, during the Time, he can neither eat nor drink. He rowls himself upon the Ground, and frees himself of this Tumor, full of turbid Blood, which clotting a considerable Time afterwards, acquires a good Scent.*

All Authors then agree as to the Manner it is formed in the Excresence or Bladder, or in the Tumor which gathers about the Navel of the Creature in rutting time; and there are few that do not confirm what is said of the Way the *Chinese* have of sophisticating it, by mixing therewith the Blood of the Creature, or some other Things which debase the Substance of it, or by putting little Bits of Lead into the Bladders or Cods, that they may weigh the heavier.

It seems that the Musk which runs from the Wound of the Creature when he rubs himself against the Stones, was prized by the Ancients at the highest Rate, as is observed by our Author, *Serapion*, and some others. That what was found in the Tumor itself before it was

* Τούτου δὲ ἥττων ὁ ἀπὸ τῆς Ἰνδιὰς μετακομιζόμενος ῥέπει δὲ ἐπὶ τὸ μελάντερον, καὶ τούτου πάλιν ὑποδεέστερος ὁ ἀπὸ τῶν Σίνων ἀγόμενος. Πάντες δὲ ἐν ὀμφαλῷ ἀπογενῶνται ζώου τινὸς μονοκέρατος μεγίστου, ὁμοίου δορκάδι. Οἴστρομα ἐς γὰρ τὸ τοιούτον ζῶον ὀγκούται τὴν ὀμφαλὸν παχυμεροῦς αἵματος ἐν τούτῳ συναγομένου καὶ τηνικαῦτα νομῆς καὶ πότου ἀπέχεται, καὶ κυλίεται ἐπὶ γῆς, καὶ ἀποβάλλει τὴν ὀμφαλὸν αἵματος πλήρη βορβορόδους, ὅπερ πηγνύμενον, μετά τινα καιρὸν ἱκανὸν ἐπικτᾶται εὐωδίαν.

broken,

broken, was reckoned of leaſt value, becauſe not perfectly ripe; and the Merchants of our times always make this Diſtinction.

Father *Martini* ſpeaks thereof to this purpoſe; *to the End that you may no longer be at a Loſs to know what Muſk is, I will declare what I have more than once ſeen with my own Eyes; it is a Lump at the Navel of a Creature like a Purſe, made of a very delicate Pellicle, and covered with very fine Hair.* The *Chineſe* call this Creature *Xe* from whence the Word *Xabicang*, that is the *Odour* or *ſweet Scent* of this Creature *Xe* which ſignifies Muſk. He is a Quadruped, and is not very unlike a little Stag, except that his Coat inclines more to be black, and that he has no Horns. *Teixeira* ſays, he is like a *Gazelle*, and that his Coat is like the Tiger's. *Atl. Sin. p.* 58.

A great Quantity of Muſk is found in the Province of *Xenſi*, at *Hangchung*, at *Cungchang*, at *Queichu* in the Province of *Suchuen*, in the Province of *Junnan*, and in ſome others, particularly in thoſe conterminous with *Tibet*, where theſe Creatures moſt abound. *p.* 110.

According to our ſame Author, the Muſk of *Tibet* is the moſt exquiſite of all; becauſe of the aromatic Paſtures this Creature finds in *Tibet*, and not in *China*. *Probatiſſimus* ſay *Avicen*, *ſi regionem ſpectes, eſt Tebetius, ſive Tumbaſcinus*, that is, the Country of *Tumgage* which the *Arabs* take to be a Province of *China*. *Simeon Sethi* for want of underſtanding the Geography of theſe diſtant Parts, ſays that the beſt Muſk is that which comes from a City a great Way to the Eaſtward of *Choraſſan* and called *Toupat*. A *Greek* Author, cited by *Lambecius*, calls it ταπὰτ; for thus is it the Orientals commonly pronounce what we write *Tibet*. From this Text *Ruellius*, who underſtood it not, has read τῦ πὰτ, and writes that the beſt Muſk is called *Pat*. *Serapion* obſerves alſo that the beſt Muſk is from *Tibet*, for the very ſame Reaſons already alledged.

All the Ancients then and Moderns agree, that the moſt exquiſite Muſk is that of *Tibet*, or as others call it *Tungage*; and this becauſe of the *Aromatic* Paſtures in that Land, ſuch as are no where elſe to be found. That the *Indian* Muſk comes next in degree of fineneſs, if ſo we may term what was brought to *Cabul*, and the other trading Towns of the *Indies*, by Merchants who trafficked

with it by Land from *China*, and diſperſed it all over the Eaſt. That the *Chineſe* Musk is the worſt of all, not only becauſe the *Chineſe* adulterate it ſeveral ways, but alſo becauſe what is produced naturally in that Kingdom, is not comparable to what is in *Tibet*. All this is confirmed by the Teſtimony of the learned *Golius*, and Father *Martini*. *Teixeira* ſays, the Musk that does not come from *China*, is always the beſt; and that the reaſon is, becauſe *no llega a las manos de los Chinas, cuiyo animo no ſufre dexar alguna coſa en ſu pureza.*

Not. Aſragan. p. 865.

Tavernier vol. 2. l. 2. c. 24.

At preſent the Kingdom of *Boutan* is the greateſt Mart for Musk: This muſt have been a part of the ancient *Tibet*, or Country ſubject to the *Khan* of *Tibet*, and thence it is that the *Indian* Merchants fetch the beſt ſort of this Perfume, whether in the Bladder or Cod, or out of it.

Tea.

Our Author is the oldeſt and almoſt the only *Arab* that mentions the *Chineſe* Drink, ſo univerſal in our Days over *Europe*, and known by the Name of *Tea*. But this is not the Name he gives it; for he calls it *Cha*, which comes nearer to the true *Chineſe* Name, *Chah* or *Chaw*, than the Name we have for it. He ſays that it is an Herb or Shrub, more buſhy than the Pomegranate-Tree, of a more taking Scent, but ſomewhat bitter to the Taſte. That the *Chineſe* boil Water and pour it ſcalding hot upon this Leaf, and that this Infuſion preſerves them from all Diſtempers. This, we own, is an imperfect Deſcription, but is plain enough to evince that nothing can hereby be meant but the Plant we know by the Name of *Tea*, the ſame with the *Tcha Cataji*, or *Sini* of the Orientals. The Tree which bears this Leaf is but ſmall, and muſt be claſſed with Shrubs, being no bigger than a ſmall Pomegranate Buſh; and even the Leaf of the one and the other are not much unlike. It has a pleaſant kind of a violet Scent, is bitter to the Taſte, and it is common for thoſe who are fond of it, to imagine it does them good, and keeps them in Health. It is certain then, that Father *Trigaut* is miſtaken when he imagines it is but of late date among the *Chineſe*, becauſe there is not, as he ſays, any Character in their Tongue to ſignify this Drink; for by the Teſtimony of the oldeſt of our Authors, who does not ſpeak of it as any new thing, but as an Herb very much in vogue with them, nay, to that degree,

l. 1. p. 16.

degree, that the Emperor thought fit to lay a Duty upon it, and to reſerve all the Profits of it to himſelf; by this Teſtimony I ſay, it appears that the *Chineſe* have been addicted to it above eight hundred Years; nor is it poſſible to believe with *William Piſo*, that it grew a long time wild and uncultivated, or that the *Chineſe* and *Japaneſe* have been but lately acquainted with its Vertues and the manner of preparing it, and with all the Advantages it is of, Advantages which are diſcovered daily more and more. This he ſays he was told by ſome *Dutch* Commanders, who had been a long time in the Country.

Father *Martini*, who has written more accurately of *China* that any other Perſon whatſoever, has no ſuch Obſervations upon the uſe of this Leaf, which muſt make the reſt look very ſuſpicious and doubtful. He ſays it grows particularly in the Province of *Kiangnan* or *Nankin*, where the beſt of it is. It is, adds he, a ſmall Leaf perfectly like that of the *Rhus Coriarius*, or *Sumac* of the *Curriers*. I believe it is even of the ſame kind therewith; however, it grows not wild, but is domeſtic and cultivated: Nor is it a Tree but a Shrub which ſpreads out in little Branches, with a Bloſſom very much like that of the *Sumac*, except that the former inclines more to be yellow than the latter. It blows firſt in Summer, when it emits no great Scent, then follows a Berry which is firſt green, and aftewards blackiſh. In the Spring it is that they gather the Leaf to make their *Cha*, for then it is the moſt ſucculent and tender. The Preparation of theſe Leaves conſiſts in gathering them, drying them by a ſlow Fire, rolling them upon a Cotton Mattreſs, and in packing them up in Tin Cheſts or Boxes, for the ſake of preſerving them, and the convenience of tranſporting them. This Deſcription does not exactly ſquare with that of Father *Alexander de Rhodes*, and Father *di Marini*, in their Accounts of *Tonquin*, and ſtill leſs with thoſe of *James Bont*, and *William Piſo*, in his Additions to the fifth Book of his Hiſtory; for he relates from what he was informed by the Sieur *Caron*, who was a conſiderable time in *China* and *Japan*; *That this Plant grows no where but in* China, Japan, *and* Siam, *ſprouting up to about the Height of the Roſe-Buſh of* Europe. *That the Stem and all the Branches*

Branches are covered with Bloſſoms, and little peaked Leaves indented all round, all in the ſame form, but of different ſize, ſo that they are of five different ſorts. The greateſt grow on the lower Branches, whence they diminiſh upward to the very top of the Buſh. The ſmaller the Leaves are the more they are worth; ſo that a Pound of the largeſt ſhall ſell but for five Pence, while that of the ſecond ſize ſhall be worth fifty, thoſe of the third ſize five Florins, of the fourth ſize, fifteen, and the fifth and leaſt ſize of them, ſhall ſell from one hundred to one hundred and fifty Florins the Pound. The ſame Author has it, that the Bloſſom of this Tree is white, and not unlike to the *Eglantine*, except that it has a different Scent. But it were a fruitleſs Task to inſert other Deſcriptions on this head, which vary from theſe. This Leaf is now ſo well known in *Europe*, that we may judge for our ſelves, that it bears no likeneſs to the *European Sumac*, whoſe Leaf and Flower are extremely different. The ſeveral ſizes of this Leaf according to which the Price is regulated, are by no means peculiar to this Shrub: but the difference of the Value is according to the time when it is gathered, whether when it firſt ſprouts out, or after it has been ſome time upon the Stalk. Of the budding Leaf is the moſt exquiſite Tea made, very little of which comes to us in *Europe*; the Flower is what is moſt univerſally eſteemed, and is properly the *Chaw*. The fineneſs of Tea diminiſhes as the Leaf grows bigger and bigger, and alſo according as it is gathered in Seaſon, or out of Seaſon. It may be obſerved alſo, that as Tea grows not only in *China*, but in *Japan*, *Tonquin*, and even in the Kingdom of *Siam*, it is natural for Merchants to purchaſe at the cheapeſt Markets, whence we have but little of it that is really fine. Now, as the *Chineſe*, *Japaneſe*, and even ſeveral Nations of the *Levant*, not to mention the *Europeans*, make a great Conſumption of Tea; they, it is probable, keep the beſt for themſelves, which is very dear even in *China* itſelf; and as it eaſily loſes its Flavor upon the leaſt Accident, the Merchants muſt be unwilling to run the Riſque of tranſporting it, except they are ſure of turning it to a good Account. Moſt of them, therefore, buy it at *Japan*, where the *Dutch* have exported great Quantities; but in *Japan* it is not comparable to what grows in the Province

Province of *Kiangnang*. You have the Figure of this Buſh in *Piſo*, in the *China Illuſtrata*, and in the *Dutch Embaſſy*. It is mentioned in *Ramuſio*'s Illuſtration on ſome Paſſages in *Marco Polo*.

What our Travellers report of the Coco-Nut Tree, is confirmed by all Accounts, ancient and modern, and you have a very minute Deſcription of it in *Pyrard*, *John de Barros*, and in many others. They all declare that this Tree alone, affords wherewithal to build a Ship, and to lade her when ſhe is finiſhed. The Trunk ſupplies them with Plank, Maſts, Anchors, and Oars; the Fibres about the Nut itſelf, make a very valuable Cordage, becauſe it never periſhes in the Water. The Anchors made of the Wood of this Tree, are well enough for ſmall Craft. The Nut itſelf affords a ſweet, pleaſant and milky Liquor, which, fermenting, becomes a Wine, a Vinegar, a Sugar, and even a kind of Brandy: Its Oil is ſovereign in caſes of the *Eryſipelas* or St. *Anthony*'s Fire, Tetters, and many other Ailments. In fine, this Tree alone ſupplies with Food, Habitation, Cloathing, and Commodities to export, if true it be, that the chief Trade of the *Maldives* is in the Articles they reap from the Coco-Nut. The *Arabs* call both the Nut and the Tree *Nargil*, whence the modern *Greeks* have ἀργιλλιον, the word uſed by *Coſmas* the Monk, in his *Topography*. Beſides the Authors we have cited, you may conſult others who have dwelt on this Tree, as *Marco Polo*, *Lodovic Barthema*, *Barboſa*, *Garcias de Orta*, *A Coſta*, *John Davis*, and others.

Coco-Nut Tree.

Decad. 3. l. 3. c. 7.

AN INQUIRY

Into the Origin of the CHRISTIAN RELIGION in *CHINA.*

The Chineſe *had a Knowledge of Chriſtianity before the Cloſe of the ninth Century.*

OUR two Authors ſupply us with a very ancient Teſtimony of the Exiſtence of the Goſpel in this vaſt Empire, before the cloſe of the Ninth Century; for they obſerve that on the Revolution of the Year CCLXIV. of the *Hegra*, or the Year DCCCLXXVII. of *Chriſt*, when the City of *Canfu* was taken and ſacked, a great Number of Chriſtians were there put to the Sword, together with the Inhabitants of the Place. It appears alſo by the Dialogue between the Emperor of *China* and the *Arab*, in the *Second Account*, that they had a knowledge of *Jeſus Chriſt* and his Apoſtles, and the Doctrine of the Goſpel; ſince among the Images the Emperor ſhewed him, *Jeſus* was repreſented with his Diſciples, juſt as when he went up to *Jeruſalem*;

ruſalem: And what this Prince obſerved to the *Mohammedan Traveller* of the ſhortneſs of our Saviour's Days, here upon Earth, aſſures us he had ſome glimmering Light into the Goſpel Hiſtory; but it is a Matter of Intricacy to ſettle the Time when, and the Manner how Chriſtianity made its way into *China*.

Thoſe who firſt attempted this obſcure Point, have, upon a very ſuſpicious Foundation, advanced that the Apoſtle St. *Thomas* having planted the Goſpel in the *Indies* transferred it thence into *China*. Father *Trigaut* who wrought on the Memoirs of Father *Matthew Ricci* one of the firſt Miſſionaries that went to *China*, ſtarted this Notion from a Paſſage in the *Beit Gaza*, or *Breviary of the* Syrian *Churches*, where are theſe Words; *By* St. Thomas *the Error of Idolatry has been confounded in the* Indies. *By* St. Thomas *the* Chineſe *and* Ethiopians *have been converted to the Knowledge of the Truth. By* St. Thomas *the Kingdom of Heaven hath taken its flight, and aſcended quite up to* China. To this he adds another Authority, taken from a Collection of Canons, among which there is one that ſpeaks of the Metropolitan of *China*, and this is all. Father *Kircher* has repeated the ſame, drawn the ſame Inferences therefrom, and has carried the Thing to that length, as to trace out the Way he went into *China*, and the Way he returned again into the *Indies*, where, according

The Opinion of thoſe who believe St. Thomas *preached there.*

Chin. Illuſtr.

ding to the Tradition of the *Malabar* Churches, he ſuffered Martyrdom.

This Tradition very uncertain, and unknown to the Orientals.

Had the ſame Church any Tradition to commemorate that *St. Thomas* preached alſo in *China*, we might hearken thereto; but we have no ſuch Teſtimony, nor do we find any Thing to confirm the ſame either in the Greek or Latin Authors; no, not even in the *Synaxaria* of the Greek Church, or of the Chriſtians of the *Levant*, whoſe Authors have made no ſcruple to admit every Sort of Fable. That there have been Chriſtians in *China* is not to be doubted, and as the Light of the Goſpel was conveyed thither by the *Syrians* who were converted in the earlieſt Times of the Church, either by *St. Thomas* or ſome of his Diſciples, this was ſufficient to derive on him thoſe Praiſes in the *Malabaric* Breviary; ſeeing he was, in ſome Sort, the Author of their Converſion, becauſe he preached the Faith to thoſe, who afterwards planted it in *China*. The Paſſage taken from the Collection of Councils is of no weight, and can only prove that there has been a Metropolitan in *China*, not that St. *Thomas* himſelf preached the Goſpel there.

It has been embraced as indubitable by the Moderns. Mem. de la Chin T. 2. p. 195.

Yet moſt who have touched on this Matter in our times, do, upon no other Teſtimony than *Trigaut* has offered, lay it down as an indubitable Truth, that St. *Thomas* himſelf preached in *China*; *it is not doubted*, ſays one of the laſt of them, *but St.* Thomas *preached the Faith in the* Indies,

Indies, *and it is certain that in thoſe Days the* Indians *were perfectly acquainted with* China, *whither almoſt all of them ſent ſome Kind of Tribute. It is then very probable that this Apoſtle, who had this new World in charge, would not have neglected the fineſt Part of it, at that Time as renowned in the Eaſt as* Italy *was in* Europe *when the* Roman *Empire was in its Meridian. Therefore it may have been that he travelled thither in Perſon, or, at leaſt, that he ſent ſome of his Diſciples thither. This Conjecture, which has all the Strength of an authentic Proof, has received an additional Force, from what has been remarked in the* Chineſe *Hiſtory of thoſe Times; for it declares that a certain Man came into* China *and taught a heavenly Doctrine; he was not, according to the ſame, an ordinary or common Man; his Life, his Miracles, and his Vertues, attracted him the Admiration of all that knew him.*

The Tradition concerning the Miſſion of St. Thomas *in the* Indies *is moſt certain.*

It is true, indeed, the common Tradition of the *Malabar* Churches has it, that St. *Thomas* preached in the *Indies*, and the ſame has been admitted into the *Roman* Martyrology, where it is ſaid he ſuffered Martyrdom at *Calamina*; but there is no Memorial left of any City ſo called in thoſe Parts, and the Conjectures which ſome of the Learned have advanced, concerning this Name, are quite intolerable. Father *Kircher* pretends we muſt read *Calurmina*, inſtead of *Calamina*, and that the Word ſignifies *upon a Stone*; becauſe in that Country they ſtill ſhew a Stone figured with

with ſome Croſſes, and other Enſigns of Chriſtianity, and upon this Stone, the *Malabars* tell you, he was pierced through with a Lance by a *Bramin*. Now although this Tradition is not altogether certain, it nevertheleſs carries ſome air of Authority with it, inaſmuch as the Name of *San Thome*, which is impoſed on the City of *Meliapor*, has, for many Ages paſt, been known not only among the *Europeans*, but alſo among the *Arabs*, both *Chriſtian* and *Mohammedan*. For our two Authors ſpeak of *Betuma* or *Batuma*, as of a Place known upon the *Indian* Shores, and this Word ſignifies the ſame with *Beit-Thoma*, the *Houſe* or *Church*, of St. *Thomas*, juſt as the *Arabs* and *Syrians* write and pronounce *Bazbadi* for *Beitzabdi*, *Bagarmi* for *Beitgarme*, and ſo on. But we are no where told that this Apoſtle reached *China*, and ſuch Points of Antiquity are not to be aſcertained by Probability, when backed by no poſitive Authority; for by this Rule of Conjecture a *Portugueſe* Writer has taken on him to prove that the ſame Apoſtle croſſed over to *America*, and particularly that he was in *Braſil*, a Thing no Body had ever thought of before.

Simaon de Vaſconcellos Noticias do Braſil. l. 2.

The Proofs offered by the modern Writers are dubious.

We are to the full as unwilling to grant what the Author of the *Memoirs* ſo poſitively aſſerts, namely, that the *Indians* who were taught by St. *Thomas*, and who were of *Malabar*, were perfectly acquainted with *China*, or, conſequently, that they were Tributaries to that Country;

for we are quite ignorant of the Hiſtory of thoſe Countries. But what is infinitely more probable, and what the *Chineſe* themſelves acknowledge, and what our two Authors and almoſt all the *Arabs* jointly confirm, is that the *Chineſe* had their Idolatry, and their Doctrine of Tranſmigration from the *Indians*, with almoſt all the Superſtitions which prevail among the *Bonzes* and among the People. So that this Conjecture has not even Probability for Foundation; wherefore its Author reduces it to a bare Poſſibility; *perhaps he went thither himſelf*; which is not a whit more likely to have hapned. For the Life of Man had been unequal to ſuch long Traverſes, almoſt without Reſpite; nor would have allowed of the Delays neceſſary to catechiſe ſuch Numbers of Nations and Tribes, to found Churches ſufficient, and to go through all the other painful Functions of the Apoſtolat, which muſt have required St. *Thomas* to ſojourn a very conſiderable Time among them.

Now tho' we could diſcover any Paſſage in the Hiſtory of *China*, to favor this Opinion, it would be but of little Weight; but quite to the contrary, Father *Couplet* has often declared that the *Chineſe* Hiſtory ſays not the leaſt Thing concerning the Goſpel in that Country, no, not even of the Miſſion recorded in the *Chineſe* and *Syriac* Inſcription we ſhall come to hereafter. In his *Hiſtroical Abridgement* he only obſerves, that the Emperor *Mim-ti* who

The Chineſe *Hiſtory ſays nothing of* St. Thomas.

reigned about sixty-four Years before the Birth of Christ, had a Dream wherein he beheld a golden Figure of a Man, of Gigantic Stature; and that this Emperor calling to mind, as they pretend, that saying of *Confucius, the Saint is in the West*; sent Embassadors to the *Indies* to enquire after the true Law; instead of which they brought back with them the pernicious Sect of the Idol *Foee*, and the Doctrine of the Metempsychosis *.

There is no Proof of Christianity in China *before the seventh Century.*

Nor can we suppose St. *Thomas* is meant by the Preacher the Inscription calls *Olopuen*, who came into *China* about the Year of *Christ* DCXXXVI. nor had any body done it before the Author, or Editor rather, of the last *Memoirs*.

We have no Proof then, that the Gospel was preached in *China* before this Epoch: For what many have written concerning the ancient Name the *Chinese* had for Christians, that it signifies the *Worshippers of the Cross*, is of no positive Validity, since they may have thus called the Christians in the neighbouring Countries, tho' at the same time there had been none in *China*. *Hoei hoei*, which they say was their other Name, was equally applicable to

* *Occasione somnii quo oblata fuerit species aurata viri gigantei, & memor dicti, ut putatur, a Confucio prolati, in Occidente extitit sanctus, quæri jubet Imperator per suos legatos, veram legem ex Indiis. At enim Idoli Foë pestifera secta cum Metempsychosi (proh dolor) invecta est.*

the

the *Chriſtians*, *Jews* and *Mohammedans*; and as for the Name of *Terſai*, it is not *Chineſe* but *Perſian*. The firſt Appearance then of Chriſtianity in *China*, that we know of, was in the Year of *Chriſt* DCXXXVI; and this is what we gather from an Inſcription, which, in the Year of *Chriſt* MDCXXV, was found at *Signanfu*, the Capital of the Province of *Chenſi*, delineated in *Chineſe* Characters, with ſeveral Lines of *Syriac*.

This is proved by the Chineſe *and* Syriac *Inſcription.*

As this *Chineſe* and *Syriac* Inſcription is a Monument of very great Importance, and the only certain Thing of the kind hitherto diſcovered in this Empire, it may not be amiſs to explain the principal Paſſages of it, tho' that is what we hope to do more amply elſewhere. You have a repreſentative Copy of this Inſcription and Stone in Fath. *Kircher's China Illuſtrata*, which he aſſures us is very exact, as indeed it ſeems to be; and *Hornius*, and ſome other Proteſtants, who would have had it a Forgery, without any, the leaſt, Ground, have been refuted by ſome of their Brethren, who have cooler Heads, and more Underſtanding. It was in the Year MDCXXV that it was diſcovered in the Province of *Chenſi*; and Fath. *Semedo*, Fath. *Boim*, Fath. *Martini*, and ſome other Jeſuits, took notice of ſome Paſſages in it, but it was moſt unhappily explained.

Muller de Monum. Sinic.

In the Year MDCXXXV, when Fath. *Kircher* publiſhed his firſt Eſſay upon the *Coptic* Tongue, he inſerted the *Syriac* Words, and gave a Tranſlation of the *Chineſe* Matter; but he was vaſtly out in his Reading

Prodrom. Copt.

and Interpretation of the *Syriac*; for miſtaking a Word which ſignified *Prieſt*, and ſtarting another which ſignified *Ethiopian*, he pretends to diſcover a Miſſion of *Coptic* and *Ethiopian* Prieſts, a Notion of the wildeſt ſort. For they would have made uſe of their own Languages in this Inſcription, or, at leaſt, of one of them, ſeeing they are ſo diſtant from each other; and not of the *Syriac*, which was foreign to both. Again, neither *Copts* nor *Ethiopians*, who are *Jacobites*, would have preached up *Neſtorianiſm*, which they abominate; and nothing is more certain than that all the Chriſtians, for many Ages, in the *Indies* and the *Upper Aſia*, have been *Neſtorians*. Father *Kircher* alſo is miſtaken upon the Word *Patriarch* in the *Syriac* Inſcription, and leaves his Reader in the dark, unable to determin whether it ſhould be the Patriarch of *Alexandria*, or the Patriarch of *Antioch*, when it happens to be neither the one nor the other.

The Second Explication Kircher *has given, no better than the firſt.*

When the ſame Father publiſhes his *China Illuſtrata*, he makes mention of *Ethiopians* only; but his Tranſlation, tho' different from the former, is not at all more conformable to the Original, which runs to this Effect: *In the Year of the* Greeks MXCI. Mar Iſdabuzid, *Prieſt and* Chorepiſcopus *of* Cumdan, *the Royal City of the Eaſt, otherwiſe called* Milis, *or* Melecius, *Prieſt of* Balk, *a City of* Turkeſtan, *erected this* Stone Table, *whereon is deſcribed the Myſtery of the Life of our Saviour, and the preaching of our Fathers*

to

to the Kings of China, *in the time of the* Father of Fathers, Hananjaſhuah, *Catholic Patriarch.* Father *Kircher*, in his firſt Verſion, renders it, *Dominus Iſdbuzad Sacerdos & Archiepiſcopus*; in his *China Illuſtrata*; *Sacerdos & Vicarius Epiſcopi Cumdan*; and in a third Verſion *Sacerdos & Vicarius Epiſcopus.* Other Words he read wrong, as *Beleh* for *Balk*, *Taburſtan* for *Tokareſtan*; and of the Word which ſignifies a *Stone*, he makes *Papa*, incoherently tranſlating it, *erexit hanc tabulam Papa.* He would have it alſo, that *Hananjaſhuah* is *Johannes Joſue*, and that by the Title *Catholic* we are to underſtand the Patriarch of *Alexandria*, or him of *Antioch*, or him of *Babylon*, by whom he imagins this Title was peculiarly affected, and ſo he leaves this Point undecided; tho' if the Prieſts who erected this Monument, acknowledged the Patriarch of *Alexandria*, who never was ſtyled *Catholic*, they were either *Orthodox* if the Patriarch was the *Greek*; or *Jacobites*, if he was the *Coptic*; or if him of *Babylon*, they were *Neſtorians*; and this is all the Light he reflects upon this Obſcurity. *Muller*, who examined this Inſcription, had no Fault to find with the Verſion, and adds nothing but Commendations on the Author; tho' it requires nothing but a tolerable Skill in *Latin* to perceive that many Paſſages of the Tranſlation are lame and ſenſeleſs; and with a very ſlender Stock of *Syriac*, it were eaſy to ſee that the Interpreter underſtood it not; but his Inacuracies againſt Hiſtory

and Geography are ſtill more conſpicuous.

The Explication of of this Inſcription.

It appears that this Inſcription is of the Year of *Jeſus Chriſt* DCCLXXX, which correſponds with the Year MXCII of the *Greeks* or *Seleucidæ*, and that Father *Kircher*, who makes it the Year of the ſame MLXXXII. is ten Years out in his Account. He that ſpeaks, was originally a Prieſt of, or, at leaſt, came from *Balk*, a famous City, which many Geographers place in *Tokareſtan*, or in *Turkeſtan*, two Names, tho' often confounded together, belonging to two diſtinct Provinces. He was at that time *Chorepiſcopus* of *Cumdan*, *the principal City of the Eaſtern Kingdom*, or *of the Eaſtern Court*. The *Chorepiſcopi* are very well known in the Eaſtern Church, who has ſeveral Offices for their Conſecration; and the Word being diſtinctly expreſſed in the Table, it is hard to conceive why Fath. *Kircher* tranſlated it either *Archbiſhop* or *Biſhop's Vicar*.

What we are to underſtand by the City of Cumdan.

Cumdan is certainly *Nankin*, at that time the imperial Seat of *China*, as well as when our two *Arabs* were in the Country. This City has had ſeveral Names, as Father *Martini* obſerves; the *Arabs* called it *Cumdan*, as appears by *Yacuti*, *Ebn Wardi*, and

Geograph Nubi.

the *Nubian Geographer* tho' ſcarce to be known in the *Latin* Tranſlation. For the *Maronites*, who undertook that Work, ſo unequal to their Strength, imagined *Cumdan* to be the Name of a River, whereas the *Kiang* is meant, which the Author ſufficiently gives us to underſtand, ſaying,

It

It is the largeſt River in China, and calling it the *River of* Cumdan, becauſe it paſſes through that City. This Name is ſo very often repeated in the one *Account* and in the other, that we can have no Doubt concerning, and eſpecially as we find it in the old *Arabian* Geographers. For, if *Abulfeda*, and ſome other Authors mention it not, but have a different Name for the Capital of this Empire, and cannot even ſettle upon that among themſelves; it is becauſe they wrote after the Throne was tranſlated to *Pekin*. They ſay *Nankin* ſignifies the *Southern Court*, and in the *Syriac* Inſcription *Cumdan* is called the *Eaſtern Court*; the reaſon is plain, for, to thoſe who came from *Meſopotamia*, *Nankin* was not only the moſt diſtant, but the moſt Eaſterly alſo. Ebn Wardi, Yacuti.

The Catholic Patriarch, *Hananjaſhuah*, was certainly the Patriarch of the *Neſtorians*, as may be proved by Hiſtory, which has two Patriarchs ſo called; the firſt conſecrated about the Year of *Chriſt* DCLXXXVI; the ſecond about the Year DCCLXXIV. Now the Inſcription was cut in the Year DCCLXXXII, and, conſequently, in the Life-time of this laſt, or a ſhort time after, if as the ſame Hiſtory records, he ſat but little more than four Years. We ſhall however take a time profeſſedly to demonſtrate that the Date of his Conſecration ought to be put ſome Years backward; but tho' two or three were wanting to make it quadrate with this Inſcription, it would not at all loſe of its authenticity; *Who was the Catholic Patriarch in the Inſcription.*

for the Patriarch may have been dead at *Bagdad*, and they have known nothing of the Matter in *China*. Acts and public Writings are, every Day, drawn up in the *Indies*, and in *America*, with the Years of the Popes and Kings, after they are dead; becauſe the News thereof cannot reach them in time, but theſe Writings are genuin nevertheleſs.

Of the Title of *Catholic.*

The Title of Catholic, added to that of Patriarch, was never aſſumed but by the *Neſtorians*, and when *Kircher* ſays the Patriarch of *Alexandria* did the ſame, and *Muller* applauds his Conjecture, adding, "there never was any one of the *Oecumenic* Biſhops that did not take this "Title upon him," they are greatly in the wrong. For what can *Muller* mean by *Oecumenic Biſhops?* If he conceived them to be the Biſhops of great Sees, none but the Patriarchs of *Conſtantinople* ever ſtyled themſelves Oecumenical Patriarchs ſince *John the Faſter*; and thoſe of *Alexandria*, *Antioch*, or *Jeruſalem*, whether Orthodox or not, never aſſumed this ambitious Title at all. But it ſeems *Muller* took *Catholic* and *Oecumenic* to have the ſame Import, whereas they are of very different Meaning; it was in the Days of *Juſtinian*, that they began to give the Title of Catholic to thoſe Prelates who were ſuperior in Dignity to Metropolitans; and who had Authority over ſeveral of them, and might conſecrate them without Recourſe had to the Patriarch of *Antioch*. At firſt they were two; him of

Catholici Patriarchæ titulum nemo non Epiſcoporum Oecumenicorum ſibi ab olim ſumpſit.

of *Perſia*, and him of *Armenia*, who are ſtill retained in the *Jacobite* Church; but the *Neſtorians* of *Seleucia* and *Ctesiphon*, withdrawing Obedience from the Orthodox they ſucceeded, and diveſting them of their Authority, under the Countenance of the laſt Kings of *Perſia*, arrogated to themſelves the Style of Catholic, and have kept it ever ſince, adding Patriarch thereto, as they were the Heads of all the *Neſtorian* Communion. From this ſame Word the *Arabs* have formed their *Jatelik*, the two Letters being the ſame but for the Poſition of the diacritic Point, while *Marco Polo*, conforming to the *Venetian* Pronunciation, has expreſſed it by *Zatolic*. In ſhort, it became ſo very peculiar to the *Neſtorian* Patriarchs, that the *Jacobites*, out of Hatred to them, tho' they themſelves had real Catholics in their own Church, have for five hundred Years paſt given them the Title of *Moſrian*.

Muller, and thoſe, who, with him, imagined that the *Catholic*, mentioned in the Inſcription may have been the Patriarch of *Alexandria* did not ſo much as dream of one thing, which ſhould nevertheleſs have firſt preſented itſelf to the Conſideration of thoſe who had but the leaſt Acquaintance with the Eaſtern Churches; and this is Why any Eccleſiaſtics of the Church of *Alexandria* ſhould have made uſe of the *Syriac*, which was of no Predominance in *Egypt*, either in common Diſcourſe, or in the Offices of the Church. They never could have aſſigned a Reaſon for this, and conſequently they ſhould have had

Muller's *Miſtake upon this Head.*

had ſome Thoughts of the Patriarch of *Antioch*, and him of the *Neſtorians*; and accordingly have fixed upon this laſt, ſeeing the former never aſſumed the Title of *Catholic*, and that thoſe who, in his Church, were diſtinguiſhed thereby, were ſubordinate to him.

A Proof from the Date. The Date of the *Grecian* Year ſhould alſo have ſuggeſted to theſe learned Men, That the Inſcription could not have been ordered by Eccleſiaſtics ſent from the Church of *Alexandria*, nor from that of *Ethiopia*, with whom this Epoch was not in uſe, but that of *Dioclefian*, or of the *Martyrs*.

The Names plain. There is no Obſcurity as to the Names of the Perſons, except what *Kircher* has raiſed by his faulty Reading. The Names are perfectly *Syrian*, and common enough among the *Neſtorians*; a Biſhop, *Chorepiſcopi*, *Papas*, who have the ſame Authority; Prieſts and Deacons, who, very probably, did at that time conſtitute the Chriſtian Clergy of *China*. *Muller*, who has compared theſe Names with thoſe in the *Prodromus*, might have ſpared himſelf the Trouble; for all the Difference ariſes from ſome Names, in the firſt Work, ill read, and not in the Original.

Examination of the Chineſe Inſcription. Let us now examin the *Chineſe* Part of this Inſcription, according to the Tranſlation of ſome able Jeſuits, more to be relyed on far than *Muller*, who, in ſome Places, preſumes to reſtore the *Chineſe* Text, and to alter the Verſion. This, is a ſort of an Article we will not dwell on;

ſon; tho', by the way, it is hard to conceive how a Man that has never been out of *Europe*, ſhould be able to play the Critic upon a *Chineſe* Inſcription, only by the Help of a few Lexicons; to have done with this, we will take notice of what is moſt eſſential in each Column.

The firſt lays down the Ground-work of the Chriſtian Faith, the Exiſtence of a Godhead, in three Perſons, Creator of all Things. It is remarkable that theſe *Syrians* uſe the word *Alcho*, which they, moſt certainly, did becauſe they could find no word in the *Chineſe* Tongue to convey the Idea the Chriſtians have of the true God: But *Muller*, who fancies he knows more than any body finds you out four others, which he pretends will anſwer the end, *For we muſt not imagin*, ſays he, *the* Chineſe *have no adequate Name to ſignify God, tho' they have not the ineffable Name of Jehovah.* And yet *Ricci*, *Martini* and many others were of a contrary Opinion, while thoſe, of our Days, who ſide with *Muller*, have not been able to prove what they ſay. His turn upon the ineffable Name is quite puerile; for without knowing the Pronunciation it may have had among the *Hebrews*, we have, through Mercy, an Idea of the Sovereign Entity. It is aſtoniſhing, after ſo many learned Men, even Proteſtants, have unveiled the Abſurdity there is in the Pronunciation of *Jehovah*, there ſhould ſtill be People to ſtickle for it.

The firſt Article which has Regard to the Exiſtence and Name of God.

Capell. de *Nom Elohim*, &c.

Now

Now for the Remark he afterwards makes upon the Name of God expreſſed in *Syriac*, and which he modeſtly offers as a Conjecture: *It is likely then*, ſays he, *the Author of the* Inſcription *was of a Church that ſpoke* Syriac. Nothing in the World more certain; and hence it might naturally have been inferred that the Patriarch, therein mentioned, could never have been him of *Alexandria*. But the date, and ſo many *Syrian* Names might equally have convinced him, not only that the Church of this Clergy, that is, of the Chriſtians of the Country, ſpoke *Syriac*, but that it was alſo the ſacred Language in which they celebrated divine Service, and drew up their Eccleſiaſtical Writings.

Of the ſecond and third Column.

The ſecond and third Column continue to explain the Myſtery of the Creation, the fall of the firſt Man by the Seduction of the Devil, who is called *Satan*, a Name quite foreign to the *Chineſe* Tongue, and the general Corruption of Mankind by Sin and Wickedneſs.

Of the fourth concerning Jeſus Chriſt.

The fourth explains the Advent of Jeſus Chriſt by his Incarnation, to the following effect: *Donec Perſonarum trium una communicavit ſe ipſam clariſſimo venerabiliſſimoque* Mixio, *operiendo abſcondendoque veram majeſtatem, ſimul homo prodiit in ſæculum.* Theſe words ſufficiently expreſs the *Neſorian* way of expounding the Myſtery of the Incarnation; they rejecting the Union of the Word and Man, except by Inhabitation, by a Plenitude of Grace, ſuperior to that of all other Saints. This conformity

of

of Creed is easily comprehended, by comparing the Passages in *Elias* the *Catholic*, and other Divines who have been cited upon several Occasions. Elias Nisib. MSS. Arab. Amruf. Mathæi.

In the same Column are these words: *Spiritus de cœlis significavit lætitiam*, which means the Annunciation by an Angel. *Virgo fœmina peperit sanctum in* Tacin, which must here signify *Judæa: Clarissima constellatio annunciavit fælicitatem, Potu* (Reges ex illa terra orientali) *viderunt claritatem, & venerunt offerre munera subjectionis completa, bis decem quatuor sanctarum.* This plainly points at the Appearance of the Star to the Wise Men, and the Adoration they came to pay to *Jesus Christ:* but as what follows is very dark, let us see how the Interpreters have commented thereupon: *ut lex & prophetiæ viginti quatuor Prophetarum adimplerentur*; according to *Kircher*, *This alludes to the four major, and the twelve minor Prophets, to which if you add* Abraham, Isaac, Jacob, Job, Moses, Samuel, David, *and* Zachary, *the Father of* St. John *the* Baptist, *you will have the twenty four Prophets complete.* *Muller* likes this Exposition, and only remarks that some have thought the *Chinese* Word might signify *Prophecies* as well as *Prophets.* This is trifling enough, except we lay hold on it to shew how little we are to depend upon Versions from the *Chinese* Writings; for this Diversity may produce very different Meanings, and no one can be fond of so odd an Interpretation. This number of twenty four Prophets

Other Mysteries therein noted, and the Completion of the Prophecies.

Chin. Illust.

Twenty four Prophets.

Prophets is equally unknown to the Synagogue and to the Church, as well as that of the twice twelve Prophecies, nor ever did any Man name among the Prophets the Persons *Kircher* has introduced.

The true Explication of this Paſſage, and Muller's Miſtake.

It is eaſy to perceive that by the Completion of the Prophecies, or of what the Prophets foretold, theſe *Syrians* underſtood the Predictions in the Old Teſtament: this is evident by what follows of the twenty ſeven Books the Apoſtles left behind them, which make up the New Teſtament; and ſo the number of twenty four muſt relate to the Books of the Old. The *Syrians*, whether *Orthodox*, *Jacobite*, or *Neſtorian*, have their Verſion from the *Hebrew* Text, which contains twenty four Books, commonly by the *Jews* called the *Twenty four*. This is the mighty Myſtery our Critic could not unfold; at the ſame time that he is mightily diſturbed at the twenty ſeven Books of the New Teſtament, becauſe, truly, *Kircher* reckons fourteen Epiſtles of St. *Paul*; for my part, ſays *Muller*, I can make out but thirteen, and there is ſome doubt concerning that to the *Hebrews*. We very well know the *Lutherans* make a doubt of it, but the *Syrians* and all the other Eaſtern Chriſtians are ſatisfied it is canonical, as appears not only by their Copies of the New Teſtament, but alſo by the Enumeration their Divines and Canoniſts make of the ſacred Books. If *Muller* was ignorant of ſo common and certain a Fact, he

was

was but ill qualified to talk of the Religion of the Orientals.

In the ſixth Column mention is made of Baptiſm, which cleanſing the Body purifies the Soul: and then according to the Tranſlation word for word; *Diſperſi in quatuor partes mundi*; we are not ſure whether theſe words have reference to the Apoſtles or to the whole Body of Chriſtians; but it is moſt likely they are meant of theſe laſt, by what follows; *Ad congregandos & paciſcandos ſine labore pulſant ligna, timoris, pietatis, gratitudiniſque voces perſonando.* Here we have an inſtance of the Imperfection of the *Chineſe* Tongue; for very able Tranſlators have been at a loſs to determin, whether theſe Words relate to the preceding, or to the ſucceeding. But it is beyond Diſpute that they intend the Ceremonies of the Chriſtians, by this time in ſubjection to the *Mohammedans*, as they were in the Days of *Hananjaſhuah*, ſeeing he was appointed by the *Kalif Mahadi*, who dyed in the Year of the *Hejra* CLXIX, and of *Chriſt* DCCLXXXV. At this time the Chriſtians were not allowed the uſe of Bells, but were obliged, as they are at preſent, to ſtrike upon wooden Inſtruments inſtead thereof; and this is moſt likely to be Senſe of the *Chineſe* Words. *Of the ſixth Column.*

But *Muller* diſcovers a more exalted Meaning; he will have it that *Mo*, which the Jeſuits render *Ligna*, ſignifies the Devil, and that ſo it muſt be altered, *ſine labore pulſant Diabolum*; and that this Expreſſion *Muller's Conjecture intolerable.*

preſſion is to be underſtood of Exorciſm. We have already declared, That thoſe who fancy they have acquired the *Chineſe* Language by poring in their Cloſets, deſerve not to be heard in oppoſition to ſuch of the Learned as have patiently and painfully ſtudied it a long time in the very Country. To ſay no more of this, I would ask if any Chriſtian, in any Language whatſoever, has made uſe of an Expreſſion like that of *beating* or *ſtriking upon the Devil*, with a view to the Exorciſms of Baptiſm.

The Ceremonies and Cuſtoms of the Chriſtians ſpecified in the Inſcription.

The next Columns mention the ſeveral Ceremonies practiſed by the Chriſtians, That they ſacrifice with the face to the Eaſt, that ſeven times a Day they pray for the Quick and the Dead, that they offer Sacrifice upon the firſt Day of the Week, and that they purify the Heart by the Remiſſion of Sin. Then as to their exterior, That they wear long Beards, that they ſhave the upper part of the Head, that they have no train of Slaves, and that they hoard not riches, but that they beſtow great Alms, and that they faſt. We may plainly diſcern all the Practiſes of the Eaſtern Chriſtians amidſt the enigmatical Expreſſions of the *Chineſe*; the Paſſages *Muller* heaps together from ſeveral Authors, are by no means to the point, and the reſt as none of them are Orientals, who, as it happens, are thoſe he ſhould have conſulted.

Muller's Animadverſion upon the Euchariſt.

He makes a moſt grave Remark upon the Word Sacrifice, ſaying there is no *Chineſe* Word to ſignify the *Sacrifice without Blood.*

I do not find, continues he, *that they made Uſe of the Word* Sacrifice, *or that they believed they offered the real Body and Blood of* Jeſus Chriſt,* *into which the Bread of the* Euchariſt *was converted by Tranſubſtantiation.* If this Inſcription had been a Theological Tract in form, we might have required it to be more explicit and circumſtantial, as well upon this Head as upon all the reſt; the Matter is, what the *Syrian* Clergy believed concerning this *Sacrifice.* Fath. *Kircher* had cited three or four *Oriental* Paſſages from *Eccheilenſis*, to prove theſe Chriſtians believed a real Mutation of the Bread and Wine into the Body and Blood of *Jeſus Chriſt*: But *Muller* cannot diſcover either the *Sacrifice without Blood*, or *Tranſubſtantiation* in the *Chineſe* Tongue, adding, That he cannot perceive this Doctrin to have been authoriſed by Liturgies, or by the Teſtimonies exhibited by *Kircher.* And yet there are above fifty *Oriental* Liturgies, not to mention other Books of public Devotion, where the Term of the *Sacrifice without Blood*, is often and often repeated; but we do not there meet with *Tranſubſtantiation*; by the ſame Rule it may be proved, that the *Roman* Church diſclaims it; for the expreſs Term is no where in the Canon of the Maſs. To be plain, it is evi-

* *At quod Sacrificum appellaverint, quodque putarint ſe ita verum Corpus & Sanguinem obtuliſſe, ut Euchariſticus Panis per Tranſubſtantiationem talis evaſerit, equidem non invenio*, p. 58.

dent by *Muller*'s Way of talking of the Liturgies, that he never ſaw any of them, much leſs the Works of the Theological Writers. Thoſe who have written in *Syriac* and *Arabic*, could not uſe the Word *Tranſubſtantiation*; becauſe there are no Compounds in thoſe two Tongues; but they have declared this Transformation to be *from Subſtance to Subſtance.* Theſe are the Terms in the Expoſition of Faith by *Elias* III. of the Name, Patriarch of the *Neſtorians*, and one of the Succeſſors to the Perſon mentioned in the *Syriac* Inſcription. Now as theſe *Syrians* who went to *China*, did moſt certainly believe, as their Patriarchs did, *Muller* ſhould have turned over the Writings of the *Neſtorian* Church, to have informed himſelf of their Creed, and not have been ſatisfied with the dark Expreſſions of the *Chineſe* Monument, where not a Word was ſaid of it.

Concerning the Work Muller promiſes, in order to prove that the Eaſtern Chriſtians did not believe the real Preſence, &c.

But having thus decided the Caſe, he ſtops ſhort; becauſe he was to diſcuſs the Point in a Work apart, to be penned by Order of his Superiors. It is not known that he ever committed this intended Work to the Preſs; but without ſo much as ſeeing it, we may pronounce it a Piece of no vaſt Depth; a Man who was a Novice to the moſt common Things relating to the *Eaſtern* Chriſtianity, who approved the groſſeſt Miſtakes of the firſt Tranſlator, and who imagined that three or four Paſſages, contained all the Proof the Catholics could produce, touching the belief of *Orientals* upon the

the *Euchariſt*; ſuch a Man I ſay, was but ſlenderly prepared for the Task, by far more difficult than the Hiſtory and Geography neceſſary to illuſtrate our Inſcription, concerning which, he has advanced nothing but has been demonſtrated to be falſe.

Of Olopuen *the firſt Preacher of the Goſpel in* China.

In the Sequel of this Inſcription, there is ſome Talk of the firſt preaching of the Goſpel in *China*, and it is ſaid, that in the Time of *Taizan-ven*, a holy Man called *Olopuen* or *Lopuen*, *came from* Tacin, *conducted by blue Clouds, and by obſerving the Courſe of the Winds.* Thoſe who have laboured at the *Chineſe* Chronology, make this Date to correſpond with the Year of *Jeſus Chriſt*, DCXXXVI. *Kircher* has it, *That he guided himſelf by the Winds, with the help of Sea-Charts*, a Thing more eaſy to ſay than to prove; adding, that *Tacin* is *Judea*, though he himſelf, and the reſt agree it is a Name which belongs as well to *Syria* in general as to *Paleſtine.*

The Teſtimony of Couplet.

Father *Couplet*, in his *Chronological Abridgment*, ſpeaking of this King, delivers himſelf to this Effect, * "The Hiſtories of "the Country report, that in the XIII.

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* *Memorant Chronica anno Imperii* VII. *perveniſſe ex longinquis Regionibus variarum gentium legatos, oris habitu corporiſque admodum peregrino, & nunquam antea Sinis viſo: quin adeo gloriatum fuiſſe Imperatorem quod ſuis primum temporibus, homines capillo rufi, oculiſque viridibus, glaucos interpretor, ditionem Sinicam adiiſſent. Certum videtur eos ipſos fuiſſe, quos lapideum in Provincia Xenſi Monumentum, effoſſum Anno* 1625. *ætati noſtræ*

" Year of his Reign, there came Ambaſſa-
" dors from very remote Parts, and from
" ſeveral Nations; and that they were of a
" very extraordinary turn of Countenance,
" and of a very foreign Appearance, ſuch
" as had never till then been ſeen in *China*.
" That the King accounted it a Glory for
" him, that in his Time there ſhould ap-
" pear Men with ſandy Hair and green
" Eyes, blue, *that is, ſays the ſame Fa-*
" *ther*, who continues: It ſeems evident,
" that theſe are the ſame mentioned by
" the *Chineſe* Monument, found in the Year
" MDCXXV. in the Province of *Chenſi*,
" concerning which, you may conſult *Kir-*
" *cher*, and an *Arabian* Manuſcript in his
" moſt Chriſtian Majeſty's Library, where-
" in it is expreſly ſaid, That about that
" Time, certain Miſſionaries were ſent to
" *China* by the Catholic Patriarch of the
" *Indies* and *China*, who reſided at *Muſol*."

Couplet's Confeſſion. It is of Importance to note, that by the Teſtimony of even *Couplet* himſelf, there is no ſuch Mention made of this Miſſion in the *Chineſe* Hiſtory, and that he owned to me and to others, That what he had inſerted in his *Chronological Abridgment*, was borrowed from the Inſcription. What he afterwards ſays, of an *Arabian* Manuſcript,

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prodidit. . . . De hoc conſule Kircheri *Sinam Illuſtratam, & inter MSS* Arabicum *quod aſſervatur in Regia Galliarum Bibliotheca, ubi diſerte ſcribitur circa idem tempus, miſſos eſſe Evangelii præcones in Sinam a Catholico Patriarcha India & Sina qui in urbe Moſul degebat*, P. 55.

which

which is no where to be found, and never was in the King's Library, he had from the late Mr. *Thevenot*, who how he came to dream of ſuch a Thing is more than can be told. There is a Manuſcript indeed, but it does not ſay that the Catholic of *Muſol* or rather of *Bagdad*, ſent Miſſionaries to *China*, tho' you therein find the Name of *Hananjaſhuah*, in the Series of the *Neſtorian* Patriarchs, and are told that he lived nearly about the Time mentioned upon the *Chineſe* Stone. It is a Miſtake alſo, to call him Catholic Patriarch of the *Indies* and of *China*; for Catholic was the uſual Title to which Patriarch was annexed; and the Metropolitans of the *Indies* and of *China* were ſubordinate to him, as may be gathered from the *Notitia* of the *Neſtorian* Churches.

MSS Arab. *in Biblioth. Colbertina.*

But to return to the Inſcription, it alone acquaints us, that ſo early as the Year DCXXXVI. the Goſpel had been preached in *China*, by Prieſts from *Syria*, whoſe Chief was *Olopuen*. This is all we know of the Matter; the *Chineſe* Hiſtory has no Words concerning it, and it is no hard Matter to perceive, that this Name is *Chineſe*, and that it was impoſed on this Preacher of the Word, as the Cuſtom ſtill is in our Days, for all thoſe who go to *China* to receive new Names. *Muller*, full of his Conjectures, fancies theſe Preachers were Chriſtians of *Perſia*, who fled the Perſecution of the *Arabs*; but long before *Mohammed* there were Chriſtians in *Perſia*,

We have no Authority to rely on but the Inſcription itſelf.

and in the *Upper Aſia*, protected by the laſt Kings; and no ſooner was *Perſia* conquered, than the *Neſtorians*, who were almoſt the only Chriſtians of that Country, obtained very ample Privileges at the Hands of the Kalif *Omar*, together with the free and entire Exerciſe of their Religion, all which is expreſly recorded in Hiſtory.

Hiſt. Neſt. in MSS. Arab.

We learn nothing in the Arabic *Writings concerning* Olopuen, *who cannot have been St.* Thomas.

It muſt be confeſſed then, that we are furniſhed with no Light in *Arabian*, *Syrian*, or *Chineſe* Authors, to ſhew us who this *Olopuen* may have been; we can only ſay that he entered *China* in the Seventh Century. He cannot then have been St. *Thomas*, as ſome have thought: And yet *Kircher* and many others, account it an indubitable Fact, That this Apoſtle beamed out the Rays of the Goſpel there, after he had preached in the *Indies*. This Father has even traced out the Track he muſt have followed in his Journey thither from the *Indies*; but his Notions as to this Matter are quite intolerable, and can never be brought to quadrate with the Geography of thoſe Parts.

The Track Kircher will have St. Thomas to have followed.

In the firſt Place, he brings St. *Thomas* to a Town of *Perſia*, called *Soldania* or *Soltania*, which is known to be in the Province of *Balad-aljebel*, or the *Country of Mountains*, and to have been built by *Mukamed* the Son of *Argun Khan*, in the Year of the *Hejra* DCCX. and of *Jeſus Chriſt* MCCCX. Thence he conducts him to *Cabul*, a City famous for Trade; and thence to another he calls *Cafurſtan*, or *City of Infidels*, becauſe

cauſe inhabited by Chriſtians only, whom the *Mohammedans* call *Kafars* or *Infidels*. No *Arabian* Geographer or *Perſian*, has taken Notice of this Town, ſo that *Kircher* for this depends only on the Authority of *Benet Goez* a Brother *Jeſuit*, who came by Land from *China* to the *Indies*; but by the Manner of ſpelling this Name, as it ſtands in the *China Illuſtrata*, it ſeems evident that this *Caſurſtan* is owing to a Miſtake in reading the Name of the Province of *Curiſtan*, or *Cuziſtan*, which is a Part of the ancient *Suſiana*, which was uſually croſſed by the Merchants of *Meſopotamia* and *Perſia*, who went by Land to *Tibet*. The Matter, however, was not to exhibit a Diary of St. *Thomas*'s Travels this Way, tho' the Road pricked down, had been as plauſible as this is not.

All the Proofs hitherto offered to perſuade us St. *Thomas* preached in *China*, are founded upon mere Conjecture only, whereas this Monument, whoſe Authority cannot well be conteſted, aſſures us, the firſt Knowledge the *Chineſe* had of the Evangelic Faith, was not before the VII Century; nor is there the leaſt Footſtep of the contrary in Eccleſiaſtical Antiquity. It remains now, that we enquire who theſe firſt Miſſionaries may have been, a Point as yet not ſufficiently cleared up.

This firſt Miſſion conſiſted of Syrians.

The Obſervations already made upon the *Syrian* Words, at once declare, that this Miſſion conſiſted of *Syrians*, that they were of the ſame Church with thoſe who erect-

ed this Monument to commemorate the firſt Appearance of the Goſpel in *China*, ſeeing they call them *their Fathers*; and that they profeſſed Obedience to the *Catholic*, and that his Name was *Hananjaſhuah*.

Again, there is not the leaſt Room to imagin theſe firſt Preachers were not *Syrians*, ſeeing that the Date which is as the Seal of what is contained in the Inſcription, as alſo the Signatures, which have an abſolute Affinity with thoſe ſtill in Uſe with the *Eaſtern* Churches in all Writings of Record, are in the *Syrian* Tongue, the holy Language, wherein they celebrated Divine Service, and tranſacted all Church Matters. If the Prieſts and others mentioned in the Body of the Inſcription had been of *Egypt*, the Date and their Names had been written in *Greek*, or in *Coptic*. They were then of the ſame Church with the firſt Preachers, and ſubordinate to the ſame Patriarchs, a Thing of the plaineſt Viſibility, ſeeing they looked on their Predeceſſors as *their Fathers*.

The Syrians of different Communions; and they were Neſtorians.

In former times there were *Syrians* of different Sects, as at this day, *Melchites*, or *Orthodox*, *Neſtorians*, and *Jacobites*: Now if we can diſcover the Seet of the Perſon ſtyled Patriarch, we ſhall be infallibly guided to the Communion of the Clergy who acknowledged him their Superior. The very Title therefore of Catholic, to which Patriarch is annexed, is a demonſtrative Proof, that he was the Catholic of the *Neſtorians*, who was Patriach in reſpect

ANCIENT ACCOUNTS OF *INDIA* and *CHINA;*

BY

Two Mohammedan Travellers,

Who went to thoſe Parts in the 9th Century.

Tranſlated from the Arabic.

I. ACCOUNT.

[*The Beginning is wanted.*]

* *

THE third of the Seas we have to mention, is the Sea of *Harkand.* Between this Sea and that of *Delarowi*, are many Iſlands, to the Number, as they ſay, of 1900. They, in ſome ſort, part theſe two Seas from each other, *The* Maldives. [A] [B]

other, and are govern'd by a Queen. Among theſe Iſlands, they find Ambergreeſe in Lumps of extraordinary bigneſs; as alſo in leſſer Pieces, in Form of Plants forcibly torn up. This Amber is produced at the Bottom of the Sea, as Plants are upon Earth; and when the Sea is troubled, the Violence of the Wave tears it up from the Bottom, and waſhes it to the Shore, in form of a Muſhroom, or a Truffle.

Coco-nut Trees. Geogr. Nub. p.31.

Theſe Iſlands govern'd by a Woman, are full of that kind of the Palm-tree which bears the Coco-nut; and are one, two, three, or four Leagues diſtant from each other, all inhabited, and planted with Coco-nut Trees. The Wealth of the Inhabitants conſiſts in Shells [*Cowries*,] and even the Queen's Treaſury is full of them. They ſay there are no Artificers more expert than theſe Iſlanders; and that of the Fibres of the Coco-nut they make whole Shirts, all of one Piece, Sleeves, Guſſets and all, as alſo half Veſts [or *Jacquets*.] With the ſame induſtry, and with the ſame Tree they build Ships and Houſes; and they are skilful in all other ſorts of Workmanſhip. Their Shells they have from the Sea, at times when they riſe up to the Surface; at which times the Inhabitants throw Branches of the Coco-nut-tree into the Sea, and the Shells ſtick to them. They call them *Kabtaje*.

[D] *The Iſland of* Sarandib *or* Ceylon.

Beyond theſe Iſlands, in the Sea of *Harkand*, is *Sarandib*, or *Ceylon*, the Chief of all theſe Iſlands, which are called *Dobijat*.

It

It is all encompaſſed by the Sea, and on certain parts of its Coaſt they fiſh for Pearl.

Up in the Country there is a Mountain called *Rahun*, to the top of which it is thought *Adam* aſcended; and there left the Mark of his Foot in a Rock, on the top of this ſame Mountain. There is but one Print of a Man's Foot, which is ſeventy Cubits in Length; and they ſay that *Adam* at the ſame time ſtood with his other Foot in the Sea. About this Mountain are Mines of the Ruby, Opal, and Amethyſt. This Iſland, which is of great extent, has two Kings; and here you may have Wood-Aloes, Gold, precious Stones, and Pearls, which are fiſhed on the Coaſt; as alſo a a kind of large Shells, which they uſe inſtead of Trumpets, and which they much value. *Adam's Peek. Geogr.*

In this ſame Sea, towards *Sarandib*, there are other Iſles, but not ſo many in Number, tho' of vaſt extent and unknown Name. One of theſe Iſlands is called *Ramni*, and is under ſeveral Princes, being eight or nine hundred Leagues in dimenſion. Here are Gold Mines, and particularly thoſe called *Fanſur*; as alſo an excellent ſort of Camphire. Theſe Iſlands are not far from ſome others, the Chief of which is *Alnian*, where is great plenty of Gold. The Inhabitants here have Coco-nut Trees, which ſupply them with Food; and therewith alſo they paint their Bodies, and oil themſelves. The Cuſtom of the Country is, that no one may marry, till he has ſlain an Enemy in Battle, and brought off his Head. [C] *Great Iſles of* Ramni. Alnian. *A remarkable Cuſtom touching Marriage.*

If he has killed two, he claims two Wives, and ſo on in proportion; ſo that if he has ſlain fifty, he may marry fifty Wives. This Cuſtom proceeds from the Number of hoſtile Nations which ſurround them; ſo that he, among them, who kills the greateſt Number, is the moſt conſidered.

People that eat Human Fleſh.

Theſe Iſlands of *Ramni* abound with Elephants, Red-wood, and Trees called *Chairzan*; and the Inhabitants eat Human Fleſh. Theſe Iſlands part the Sea of *Harkand* from the Sea of *Shelahet*; and beyond them are others called *Najabalus*, which are pretty well peopled. Both the Men and the Women there go quite naked, except that the Women conceal their Parts with the Leaves of Trees. When Shipping is among theſe Iſlands, the Inhabitants come off in Embarkations, little and big, and bring with them Ambergreeſe, and Coco-nuts, which they truck for Iron: For they want no Cloathing, being free from the extremes either of Heat or of Cold.

Ambergreeſe.

The Sea of Andaman. *Canibals.*

Beyond theſe two Iſlands lies the Sea of *Andaman*; the People on this Coaſt eat Human Fleſh quite raw; their Complexion is black; their Hair frizled; their Countenance and Eyes frightful; their Feet are very large and almoſt a Cubit in length; and they go quite naked. They have no Embarkations; if they had, they would devour all the Paſſengers they could lay Hands on. When Ships have been kept back by contrary Winds, they are often, in theſe Seas, obliged to drop Anchor, on this barbarous Coaſt, for the ſake of Water,

ter, when they have expended their Stock; and upon theſe Occaſions they often loſe ſome of their Men, but moſt eſcape.

[F] *An unknown Iſland where are Mines of Silver.*

Beyond this there is a mountainous and inhabited Iſland, where, as they ſay, are Mines of Silver; but as it does not ly in the uſual Track of Shipping, many have ſought for it in vain; tho' remarkable for a very lofty Mountain, which is called *Kaſhenai*. It happened that a Ship ſailing in this Latitude, had Sight of the Mountain, and ſhaped her Courſe for it; and being come up with the Land, ſent a Boat on ſhore, with Hands to cut Wood. The Men kindled a Fire, and ſaw Silver run from it; which gave them to underſtand there was a Mine of this Metal in that Place; wherefore they ſhipped as much of the Earth, or Ore, as they ſaw good. But as they were proceeding on their Voyage, the Sea was ruffled by ſo furious a Guſt of Wind, that, to lighten their Ship, they were under a neceſſity of throwing all their Ore over board. Since that time the Mountain has been carefully looked for, but it has never ſince been ſeen. To conclude, there are many ſuch Iſlands in the Sea, more in Number than can be ſaid; being partly too dangerous to be approached by Seamen, and partly unknown to them.

[G] *A white Cloud, or Water Spout.*

In this Sea there is often beheld a white Cloud, which at once ſpreads over a Ship, and lets down a long thin Tongue, or Spout, quite to the Surface of the Wa-

Water, which it diſturbs juſt after the Manner of a Whirl-wind; and if a Veſſel happen to be in the way of this Whirlpool, ſhe is immediately ſwallowed up thereby: But at length this Cloud mounts again, and diſcharges itſelf in a prodigeous rain. It is not known whether this Water is ſucked up by the Cloud which makes it riſe; or in what manner ſo extraordiuary an effect is brought to paſs.

[H] All theſe Seas are Subject to great Commotions excited by the Winds, which make them boil up like Water over a fire. Then is it that the Surf daſhes Ships againſt the Iſlands, and breaks them to pieces with unſpeakable Violence; and then alſo is it that Fiſh, of all ſizes, are thrown dead aſhore upon the Rocks, like an Arrow from a Bow.

The Wind which commonly blows upon the Sea of *Harkand*, is from another Quarter, it coming from the North-weſt; but this Sea is alſo Subject to as violent Agitations as thoſe we have juſt mentioned. And now is Ambergreeſe torn up from the Bottom, and particularly where it is very deep; and the deeper it is, the more exquiſite is the Amber. It is obſerved that when this Sea rages in this [I] violent manner, it ſparkles like Fire. In this Sea, moreover, there is a Fiſh called *Lockham*, which preys upon Men.

[*Here is a Leaf or more wanting in the Manuſcript, where the Author began to treat of* China.

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* * * * * which has cauſed all Goods to lower in their Price. Of the different Cauſes of this Fall, the frequent Fires which happen at *Canfu* are none of the leaſt. *Canfu* is the Port for all the Ships and Goods of the *Arabs*, who trade in *China*; but Fires are there very frequent, becauſe the Houſes are built with nothing but Wood, or elſe with ſplit Cane [*Bamboo*:] beſides, the Merchants and Ships are often loſt in going and coming; or they are often plundered; or obliged to make too long a ſtay in Harbour; or to ſell their Goods out of the Country ſubject to the *Arabs*, and there make up their Cargo. In ſhort, Ships are under a neceſſity of waſting a conſiderable time in refitting, not to ſpeak of many other Cauſes of Delay. Canfu.

Soliman the Merchant relates, that at *Canfu*, which is the principal Scale for Merchants, there is a *Mohammedan* appointed Judge over thoſe of his Religion, by the Authority of the Emperor of *China*; and that he is Judge of all the *Mohammedans* who reſort to theſe Parts. Upon Feſtival Days he performs the public Service with the *Mohammedans*, and pronounces the Sermon or *Kotbat*, which he concludes, in the uſual form, with Prayers for the Soltan of the *Moſlems*, [or *Muſlemen.*] The Merchants of *Irak* who trade hither, are no way diſſatisfied with his Conduct, or his Adminiſtration in the Poſt he is inveſted with; becauſe his Actions, and the Judgments he gives, are juſt and equitable, and [Q] A Mohammedan Kadi at Canfu.

conformable to the *Koran* [or *Alcoran*,] and according to the *Mohammedan* Juriſprudence.

[L] *The Courſe to China.* As for the Places whence Ships depart, and thoſe alſo they touch at; many Perſons declare that the Navigation is perform'd in the following order. Moſt of the *Chineſe* Ships take in their Cargo at *Siraf*, where alſo they Ship their Goods which come from *Baſra* or *Baſſora*, *Oman*, and other Parts; and this they do, becauſe in this Sea, (that is, in the Sea of *Perſia* and the *Red Sea*) there are frequent Storms, and ſhole Water in many Places. From *Baſra* to *Siraf* is 120 Leagues, and when Ships have loaded at this laſt Place, they there water alſo; and from thence make Sail for a Place called *Maſcat*, which is in the extremity of the Province of *Oman*, about 200 Leagues from *Siraf*. On the Eaſt Coaſt of this Sea, between *Siraf* and *Maſcat*, is a Place called *Naſif Bani al Saſak*, and an Iſland called *Ebn Kahowan*; and in this Sea are Rocks called *Oman*, and a narrow Strait, called *Dordur*, between two Rocks, through which ſmall Veſſels do venture, but the *Chineſe* Ships dare not. There are alſo two Rocks called *Koſſir* and *Howair*, which ſcarce appear above the Water's edge. After we are clear of theſe Rocks, we ſteer for a place called *Shihr Oman*, and at *Maſcat* take in Water, which is drawn out of Wells; and here, alſo, you are ſupplied with Cattle of the Province of *Oman*. From hence Ships take

Geog. Nub. p. 56.

Id. Præf. p. 4. *Lat.*

take their Departure for the *Indies*, and firſt they touch at *Kaucammali*; and from *Maſcat* to this Place, it is a Month's ſail, with the Wind aft. This is a Frontier Place, and the chief Arſenal in the Province of the ſame Name; and here the *Chineſe* Ships put in and are in ſafety. Freſh Water is to be had here, and the *Chineſe* pay a thouſand Drams for Duties; but others pay only from one *Dinar* to ten *Dinars*.

They are worth about a Gold Crown.

From *Maſcat* to *Kaucammali*, it is, as we have ſaid, a Month's Sail; and then, having watered at this laſt Place, you begin to enter the Sea of *Harkand*; and having ſailed through it, you touch at a place call *Lajabalus*, where the Inhabitants underſtand not the *Arabeſque*, or any other Language in uſe with Merchants. They wear no Cloaths, are white, and unſtable on their Feet.

It is ſaid their Women are not to be ſeen; and that the Men leaving the Iſland, in Canoes hollowed out of one Piece, go in queſt of them, and carry them Cocoa-nuts, Sugar, Canes, *Mouſa*, and Palm-wine. This Liquor is white, and, if drank freſh, has the Taſte of the Coco-nut, and is ſweet like Honey; if kept ſomewhat longer it becomes as ſtrong as Wine; but if it is kept for ſeveral Days, it turns to Vinegar. They give it in exchange for Iron; and in like manner they truck the little Amber which is thrown on their Coaſt, for bits of Iron. The Bargain is driven by

[K] *An Iſland where no Women are ſeen.* *Palm-wine.*

by Signs, and Touches of the Hand, becauſe they underſtand not the *Arabeſque*: But they are very ſharp, and are apt to carry off Iron from the Merchants, and leave them nothing in return.

Calabar. From this Place Ships ſteer towards *Calabar*, the Name of a Place and a Kingdom on the Coaſt, to the right Hand beyond *India*. *Bar* ſignifies a *Coaſt* in the Language of the Country, and this depends on the Kingdom of *Zabage*. The Inhabitants are dreſſed in thoſe ſorts of ſtriped Garments, which the *Arabs* call *Fauta*; and they commonly wear but one at a time, which is equally obſerved by Perſons of high Rank, and thoſe of inferior Degree. At this Place they commonly take in Water, which is filled from living Wells, and which they like better than what is drawn out of Ciſterns and Tanks. *Calabar* is about a Months Voyage from a Place called *Kaukam*, which is almoſt upon the Skirts of the Sea of *Harkand*.

[M] Betuma. In ten Days after this, Ships reach a Place called *Betuma*, where they may water if they pleaſe. From thence in ten Days they come up with *Kadrange*, where alſo they may water. It is worth the notice, that in all the Iſlands and Peninſula's of the *Indies*, they find Water when they dig for it.

Senef. In this laſt mentioned Place there is a very lofty Mountain, which is ſcarce Peopled by any but Slaves and fugitive Robbers. From thence in ten Days they arrive

rive at *Senef*. Here is freſh Water, and hence comes the *Aromatic-wood*, we call *Hud al Seneſi*: Here is a King; the Inhabitants are black, and wear two ſtriped Garments.

Having watered at this Place, it is a ten Days Paſſage to *Sandarfulat*, an Iſland where is freſh Water. Then they ſteer upon the Sea of *Sanji*, and ſo to the *Gates* of *China*; for ſo they call certain Rocks and Sholes in that Sea, between which is a narrow Strait, through which Sips paſs. It requires a Month to Sail from *Sandarfulat* to *China*, and it takes up eight whole Days to ſteer clear of theſe Rocks. When a Ship has got through theſe *Gates*, ſhe, with the Tide of Flood, goes into a freſh Water Gulf, and drops Anchor in the chief Port of *China*, which is that of *Canfu*; and here they have freſh Water, both from Springs and Rivers, as they have alſo in moſt of the other Cities of *China*. The City is adorned with large Squares, and ſupplied with all the Neceſſaries of Defence againſt an Enemy; and, in moſt of the other Provinces, there are Cities of Strength, fortified in the ſame manner. Sandarfulat. Canfu.

In this Port it Ebbs and Flows twice in twenty four Hours, but with this Difference; That whereas from *Baſra* to the Iſland called *Bani Kahowan*, it Flows when the Moon is in her mid Courſe, and Ebbs then ſhe riſes and when ſhe ſets; from near *Bani Kahowan* quite to the Coaſt of *China*, *The Tides at* Canfu.

China, it is Flood when the Moon riſes, and when ſhe is towards her height it is Ebb; and ſo on, when ſhe ſets it is flowing Water, and when ſhe is quite hidden under the Horizon, the Tide falls.

The Iſland of Muljan.

They ſay that in the Iſland of *Muljan*, which is between *Scandil* and *Cala*, on the Eaſtern Shore of the *Indies*, there are Negroes who go quite naked; and that when they meet with a Stranger, they hang him with his Head downward, and ſlice him into Pieces, which they eat quite raw. Theſe Negroes have no King, and feed upon Fiſh, *Mouſa*, Coco-nuts, and Sugar-canes: They have Ponds and ſome Lakes.

Man-eaters.

[N] *Flying Fiſh.*

They report alſo, that in ſome parts of this Sea there is a ſmalliſh kind of Fiſh which flies upon the Water, and which they call the *Sea Locuſt*.

It is moreover ſaid, that in another Part there is a Fiſh which, leaving the Sea, gets up to the Coco-nut Trees; and having drained them of their Juice, takes to the Sea again.

[O] *A Fiſh which petrifies.*

It is again added, that in this Sea there is another ſort of Fiſh like a Lobſter, which petrifies as ſoon as taken out of its Element; they pulveriſe it, and it is good for ſeveral Diſeaſes of the Eyes.

[P] *A Vulcano.*

They ſay alſo, that near *Zabage* there is a Mountain called the *Mountain of Fire*, which no one may approach; that, in day time, it ſends up a thick Smoke; and that, in the Night, it throws out Flames. At the Foot of this ſame Mountain are two

two Springs of freſh Water, the one hot and the other cold.

The *Chineſe* are dreſſed in Silk both Winter and Summer; and this kind of dreſs is common to the Prince, the Soldier, and to every other Perſon, though of the loweſt Degree. In Winter they wear Drawers, of a particular make, which fall down to their Feet. Of theſe they put on two, three, four, five or more, if they can, one over another; and are very careful to be covered quite down to their Feet, becauſe of the Damps which are very great, and much dreaded by them. In Summer they only wear a ſingle Garment of Silk, or ſome ſuch Dreſs, but have no Turbans. *The Chineſe dreſs in Silk.*

Their common Food is Rice, which they often eat with a Broth like what the *Arabs* make of Meat, or Fiſh, which they pour upon their Rice. Their Kings eat Wheaten Bread, and all ſorts of Animals, not excepting Swine, and ſome others. *Their common Food is Rice.*

They have ſeveral ſort of Fruits; Apples, Lemons, Quinces, *Moulas*, Sugar-canes, Citruls, Figs, Grapes, Cucumbers of two ſorts, Trees which bear Meal, Walnuts, Almonds, Filberds, Piſtachios, Plums, Apricocks, Services, and Coco-nuts; but they have no ſtore of Palms; they have only a few about ſome private Houſes. *Fruits of China.*

Their drink is a kind of Wine made of Rice; they have no other Wine in the Country, nor is there any brought to them; they know not what it is, nor do they *Drink made of Rice.*

they drink of it. They have Vinegar alſo, and a kind of Comfit like what the *Arabs* call *Natef*, and ſome others.

They are not very nice in point of cleanlineſs, and waſh not with Water when they eaſe Nature, but only wipe themſelves with Paper. They eat alſo of dead Animals, and practice in many other things like the *Magians*; and, in truth, the Religion of the one and the other is much the ſame. The *Chineſe* Women appear uncover'd, and adorn their Heads with ſmall Ivory and other Combs, of which they ſhall wear ſometimes a Score together. The Men are covered with Caps of a particular make.

The Ornament of the Chineſe *Women.*

The Law they obſerve with regard to Thieves, is to put them to Death as ſoon as caught.

Some Particulars relating to the Indies *and to the Kings of the ſame Countries.*

[R] Both the *Indians* and *Chineſe* agree, that there are four great or principal Kings in the World; they allow the King of the *Arabs* to be the firſt, and to be, without diſpute, the moſt Powerful of Kings, the moſt wealthy, and the moſt excellent every way; becauſe he is the Prince and Head of a great Religion, and becauſe no other ſurpaſſes him in Greatneſs, or Power.

Four great Kings.

The Emperor of *China* reckons himſelf next after the King of the *Arabs*, and after him the King of the *Greeks*; and laſtly, the *Balhara*, King of *Moharmi al Adan*,

The Balhara.

Adan, or of *Thoſe who have their Ears bored*. This *Balhara* is the moſt illuſtrious Prince in all the *Indies*; and all the other Kings there, tho' each is Maſter and independant in his Kingdom, acknowledge in him this Prerogative and Pre-eminence. When he ſends Ambaſſadors to them, they receive them with extraordinary honours, becauſe of the reſpect they bear him. This King makes magnificent Preſents after the manner of the *Arabs*; and has Horſes and Elephants in very great Number, and great Treaſures in Money. He has of thoſe Pieces of Silver called *Thartarian* Drams, which weigh half a Dram more than the *Arabeſque* Dram. They are coined with the Die of the Prince, and bear the Year of his Reign from the laſt of the Reign of his Predeceſſor. They compute not their Years from the Æra of *Mohammed* as do the *Arabs*, but only by the Years of their Kings. Moſt of theſe Princes have lived a long time, and many of them have reigned above Fifty Years; and thoſe of the Country believe that the length of their Lives, and of their Reigns, is granted them in recompence for their Kindneſs to the *Arabs*. In truth, there are no Princes more heartily affectionate to the *Arabs*; and their Subjects profeſs the ſame Friendſhip for us.

Balhara is an Apellative common to all theſe Kings, as was *Coſroes*, and ſome others, and is not a proper Name. The Country which owes Obedience to this Prince, begins

The Balhara, a Name common to all theſe Kings.

gins on the Coaſt of the Province called *Kamkam*, and reaches by Land to the confines of *China*. He is ſurrounded by the Dominions of many Kings, who are at War with him, and yet he never marches againſt them. One of theſe Kings is the King of *Haraz*, who has very numerous Forces, and is ſtronger in Horſe than all the other Princes of the *Indies*; but is an Enemy to the *Arabs*, tho' he at the ſame time confeſſes their King to be the greateſt of Kings; nor is there a Prince in the *Indies* who has a greater Averſion to *Mohammediſm*. His Dominions are upon a Promontory, where are much riches, many Camels, and other Cattle. The Inhabitants here Traffic with Silver they waſh for; and they ſay there are Mines of the ſame on the Continent. There is no talk of Robbers in this Country, no more than in the reſt of the *Indies*.

The Kingdom of Tafek.

On one ſide of this Kingdom lies that of *Tafek*, which is not of very great extent; this King has the fineſt White Women in all the *Indies*; but he is ſubject to the Kings about him, his Army being but ſmall. He has a great Affection for the *Arabs*, as well as the *Balhara*.

Rahmi.

Theſe Kingdoms border upon the Lands of a King called *Rahmi*, who is at War with the King of *Haraz*, and with the *Balhara* alſo. This Prince is not much conſidered either for his Birth, or the Antiquity of his Kingdom; but his Forces are

are more numerous than thoſe of the *Balhara*, and even than thoſe of the Kings of *Haraz*, and *Tafek*. They ſay that when he takes the Field, he appears at the Head of fifty thouſand Elephants; and that he commonly marches in the Winter Seaſon, becauſe the Elephants not being able to bear with thirſt, he can move at no other Time. They ſay alſo that in his Army there are commonly from ten to fifteen thouſand Tents. In this ſame Country they make Cotton Garments, in ſo extraordinary a manner, that no where elſe are the like to be ſeen. Theſe Garments are for the moſt part round, and wove to that degree of fineneſs, that they may be drawn through a Ring of a middling Size.

Shells are current in this Country, and ſerve for ſmall Money, notwithſtanding that they have Gold and Silver, Wood-Aloes, and Sable-Skins of which they make the Furniture of Saddles and Houſings. In this ſame Country is the famous *Karkandan* or *Unicorn*, who has but one Horn upon his Forehead, and thereon a round Spot with the Repreſentation of a Man. The whole Horn is black, except the Spot in the middle, which is white. The Unicorn is much ſmaller than the Elephant; from the Neck downwards he pretty much reſembles the Bufflar; for Strength he is extraordinary, therein ſurpaſſing all other Creatures; his Hoof is not cloven; and from his Foot to his Shoulder he is all of a Piece. The Elephant flies from the Unicorn, whoſe low- *The Unicorn.*

ing is like that of an Ox, with ſomething of the Cry of a Camel. His Fleſh is not forbidden, and we have eaten of it. There are great Numbers of this Creature in the Fens of this Kingdom, as alſo in all the other Provinces of the *Indies*; but the Horns of theſe are the moſt eſteemed, and upon them are generally ſeen the Figures of Men, Peacocks, Fiſhes, and other Reſemblances. The *Chineſe* adorn their Girdles with theſe ſorts of Figures; ſo that ſome of theſe Girdles are worth two or three thouſand pieces of Gold in *China*, and ſometimes more, the Price augmenting with the Beauty of the Figure. All the things, we have here enumerated, are to be purchaſed in the Kingdom of *Rahmi* for Shells, which are the current Money.

Kaſchbin. After this Kingdom there is another which is an inland State, diſtant from the Coaſt, and call'd *Kaſchbin*. The Inhabitants are white, and bore their Ears: They have Camels, and their Country is a Deſart, and full of Mountains.

Hitrange. Farther on, upon the Coaſt, there is a ſmall Kingdom called *Hitrange*, which is very poor; but it has a Bay, where the Sea throws up great Lumps of *Ambergreeſe*. They have alſo Elephants Teeth and Pepper; but the Inhabitants eat it green, becauſe of the ſmallneſs of the Quantity they gather.

Mujet. Beyond theſe Kingdoms, here mentioned, there are others of number unknown, and among the reſt that of *Mujet*. The Inhabitants

habitants are white, and dreſs after the *Chineſe* Model: Their Country is full of Mountains with white Tops and of very great Extent. Here are great Quantities of Musk, eſteemed the moſt exquiſite in the World. They have War with all the neighbouring Kingdoms. The Kingdom of *Mabed* is beyond that of *Mujet*; therein are many Cities, and the Inhabitants have a great Reſemblance of the *Chineſe*, even more than thoſe of *Mujet*; for they have Officers or Eunuchs like thoſe who govern the Cities among the *Chineſe*. The Country of *Mabed* is conterminous with *China*, and is at peace with the Emperor of *China*, but is not ſubject to him. Mabed.

The *Mabed* ſend every Year Ambaſſadors and Preſents to the Emperor of *China*, who on his part ſends Ambaſſadors and Preſents to them. Their Country is of great Extent; and when the Ambaſſadors of the *Mabed* enter *China*, they are carefully watched, and never once allow'd to ſurvey the Country, for fear they ſhould form Deſigns of conquering it, which would be no difficult Task for them; becauſe of their great Numbers, and becauſe they are parted from *China*, only by Mountains, or by Rocks. *The Mabed ſend Ambaſſadors to China.*

They ſay, that in the Kingdom of *China* there are above two hundred Cities which have Juriſdiction over ſeveral others, and have each a Prince or Governor, and an Eunuch or Lieutenant. *Canfu* is one of theſe Cities, being the Port for all Shipping, and preſiding over twenty Towns. *The Number of Cities in China.*

A Town is dignify'd with the Title of City, when it is allowed ſome of thoſe great *Trumpets.* *Chineſe* Trumpets which are faſhion'd after this manner: They are three or four Cubits in length, and are as much about as can be graſped with both Hands; but they grow narrower towards the End, which is fitted to the Mouth of a Man: On the Outſide, they are coloured with *Chineſe* Ink, and may be heard a Mile off. Each City has four Gates, at each of which are five of theſe Trumpets, which the *Chineſe* ſound at certain Hours of the Day and of the Night. *Drums.* Moreover, in each City are ten Drums, which they beat at the ſame time; and this they do as a public Token of their Obedience to the Emperor, as alſo to ſignify the Hour of the Day and of the Night; to which end they have alſo Dials and Clocks with Weights.

Copper Money. They coin a great deal of Copper Money like what the *Arabs* know by the Name of *Falus.* They have Treaſures like other Kings; but no others have this ſort of ſmall Money, which, and no other, is current all over the Country: For tho' they have Gold, Silver, Pearls, Silk, and rich Stuffs in great abundance, they conſider them only as Moveables and Merchandize, and the Copper Pieces are the only current Coin. From foreign Parts they have Ivory, Frankincenſe, Copper in Pigs, Tortoiſe Shell, and the Unicorns Horns which we have mention'd, and with which they adorn their Girdles. Of their own Stock,

Stock, they have Numbers of Beaſts of Burthen; Horſes, Aſſes, and Dromedaries; but they have no *Arabian* Horſes. They have an excellent kind of Earth, wherewith thy make a Ware of equal Fineneſs with Glaſs, and equally tranſparent. *Porcelaine*

When Merchants enter *China* by Sea, the *Chineſe* ſeize on their Cargo, and convey it to Warehouſes; and ſo put a ſtop to their Buſineſs for ſix Months, and till the laſt Merchantman be arrived. Then they take three in ten, or thirty *per Cent.* of each Commodity, and return the reſt to the Merchant. If the Emperor wants any particular thing, his Officers have a right to take it preferably to any other Perſons whatſoever; and paying for it to the utmoſt Penny it is valued at, they diſpatch this Buſineſs immediately, and without the leaſt Injuſtice. They commonly take Camphire, which they pay for after the rate of fifty *Fakuges per Man*, and the *Fakuge* is worth a thouſand *Falus* or Pieces of Copper. When it happens that the Emperor does not take Camphire, it ſells for half as much again. *Vid. M. P.* l. 2. c. 79. *Merchants how us'd in* China.

The *Chineſe* bury not their dead till the Day twelvemonth of their Deceaſe. Till the Expiration of this Term, they keep them in Coffins; for having previouſly dried them with quick Lime, that they may keep, they place them in ſome part of their Houſes. The Bodies of their Kings are embalmed with Aloes and Camphire. They mourn for three whole Years, all which time they weep their dead, and whoſo- *The Burials of the* Chineſe.

ever ſhould not do ſo, would be chaſtiſed with the Bamboo, a Puniſhment both Men and Women are liable to, at the ſame time that they are reproached, *What then thou art not concerned at the Death of thy Parent* [or *Relation*]? They bury their dead in deep Pits, much like thoſe in uſe with the *Arabs*, till which is done, they conſtantly ſet Victuals before the Corpſe; and as it is in the Evening that they thus adminiſter meat and drink to their dead, if the next Morning they find nothing left, they imagine that they have both eaten and drank, and ſay, *The deceaſed hath eaten.* They ceaſe not from bewailing their dead, nor from ſetting Meat and Drink before them as long as they are kept in the Houſe; inſomuch that their Expences upon theſe Occaſions, and in thus paying the laſt Duties to their departed Relations, are ſo exorbitant, as often to ruin them, and conſume their Wealth and Eſtates. Formerly they, with the dead Bodies of their Kings or others of the Royal Blood, buried very rich Apparel and thoſe ſorts of Girdles which we have obſerv'd to coſt ſo much; but this Cuſtom is now no more; becauſe it has happened that the Bodies of ſome have been dug up by Thieves, for the ſake of what was buried with them.

The Chineſe *learn to read and write.*

The *Chineſe* both poor and rich, great and ſmall, learn to read and to write. The Titles of their Kings or Governors are varied to the Dignity and Rank of the Cities under them; thoſe of the ſmaller Cities are called *Tuſng*, and this Word ſignifies

alone, although this City be none of the largeſt in *China*.

The Emperor alſo reſerves to himſelf the Revenues which ariſe from the Salt Mines, and from a certain Herb which they drink with hot Water, and of which great Quantities are ſold in all the Cities, to the amount of great Sums. They call it *Sah*, and it is a Shrub more buſhy than the Pomegranate-tree, and of a more taking Smell, but it has a kind of Bitterneſs with it. Their way is to boil Water, which they pour upon this Leaf, and this Drink cures all ſorts of Diſeaſes. Whatever Sums are lodged in the Treaſury ariſe from the Poll Tax, and the Duties upon Salt and upon this Leaf. *The Emperor's Revenues.*

In each City there is a ſmall Bell hung to the Wall above the Prince's or Governor's head; and this Bell may be rung by a String which reaches about three Miles, and croſſes the high Way, to the end that People may get at it. When the String is pulled, the Bell ſtrikes over the Governor's Head, and ſtrait he commands, that the Perſon, who thus demands Juſtice, be brought before him; and accordingly the Complainant ſets forth his Caſe in Perſon, and the Wrongs he ſuffers. And the ſame Practice is in uſe throughout all the other Provinces. *A ſmall Bell.*

If a Man would travel from one Place to another, he muſt take two Paſſes with him; the one from the Governor, the other from the Eunuch or Lieutenant. The Governor's *Paſſes for Travellers.*

nor's Paſs permits him to ſet out on his Journey, and takes notice of the Name of the Traveller, and of thoſe alſo of his Company, the Age and Family of the one and the other: For every body in *China*, whether a Native, or an *Arab*, or any other Foreigner, is obliged to declare all he knows of himſelf, nor can he poſſibly be excuſed the ſo doing. The Eunuch's or Lieutenant's Paſs ſpecifies the Quantities of Money or Goods which the Traveller and thoſe with him, take along with them. And this is done for the Information of the Frontier places, where theſe two Paſſes are examined; for whenever a Traveller arrives at any of them, it is regiſtered, *That ſuch a one, the Son of ſuch a one, of ſuch a Family, paſſed through this Place on ſuch a Day, in ſuch a Month, in ſuch a Year, and in ſuch Company.* And by this means they prevent any one from carrying off the Money or Effects of other Perſons, or their being loſt: So that if any thing has been carried off unjuſtly, or the Traveller dies on the Road, they immediately know what is become of the Things, and they are either reſtored to the Claimant, or to the Heirs.

Adminiſtration of Juſtice.

The *Chineſe* adminiſter Juſtice with great Strictneſs in all their Tribunals. When any Perſon enters his Action againſt another, he ſets down his Claim in writing, and the Defendant writes down his Defence, which he ſigns, and holds between his Fingers. Theſe two writings are delivered

livered in together, and being examined, Sentence is pronounced in writing, and the Parties have each his Paper returned to him; but firſt they give back to the Defendant his writing of Defence, that he may acknowledge it. When one Party denies what the other affirms, he is ordered to return his Writing; and if the Defendant thinks he may do it ſafely, and accordingly delivers in his Paper again, they alſo call for that of the Plaintif, and then they ſay to him who denies what the other ſeems to have reaſon to maintain, *Exhibit a Writing whereby to make it appear that your Antagoniſt has no right to demand of you what is in debate; but if it clearly betrays the Truth of what you deny, you ſhall undergo twenty Strokes of the* Bamboo *upon the Backſide, and pay a Fine of twenty* Fakuges, which make about two hundred *Dinars*. Now this Puniſhment is ſuch as the Criminal could not ſurvive: It is ſo grievous that no Perſon in all *China*, may, of his own Authority, inflict it upon another, upon pain of Death, and Confiſcation of goods And ſo no Body is ever ſo hardy as to expoſe himſelf to ſo certain a Danger; wherefore Juſtice is well adminiſtred, and very exactly diſtributed to every one. They require no Witneſs, nor put the Parties upon Oath.

When any Man becomes a Bankrupt, and has waſted the Subſtance of his Creditors, they throw him into a Priſon in the Governor's Palace, and he is immediately put upon his Declaration. After he has been a Month in Priſon, he is releaſed *Their Methods with Bankrupts.*

leaſed by the Governor's Order, and Proclamation is made, *That ſuch a one, the Son of ſuch a one, has conſumed the Subſtance of ſuch a one; and that if he has any Effects in the Hands of any Perſon, Lands, Reverſions, or Wealth in any other Shape whatſoever, it muſt be made known within the Term of a Month.* In the mean time the Bankrupt is bamboo'd on the Backſide, if Diſcovery is made of any Effects of his, and at the ſame time is upbraided with having been a Month in Priſon, eating and drinking, tho' he had where withal to ſatisfy his Creditors. He is chaſtiſed in the ſame manner, whether he makes Declaration of his Effects or not. They reproach him that his Buſineſs is to get the Subſtance of private Perſons into his Hands, and embezzle it; and that he ought not ſo to defraud thoſe he had dealings with, by ſtripping them of their Property. But after all, if they cannot diſcover him to have been guilty of any Fraud, and if it is proved to the Prince that the Man has nothing in the World, the Creditors are called in, and receive a part of their Debt out of the Treaſury of the *Bagbun*, (this is the ordinary Title of the Emperor of *China*, and ſignifies *The Son of Heaven*; but we commonly pronounce it after a different manner, and call him, *Magbun*.) Then it is publickly forbidden to buy of, or ſell any thing to this Man upon pain of Death, and ſo he cannot defraud any of his Creditors by concealing their Money. If diſcovery be made that he has any Sums in

the

the Hands of another, and if the Perſon he intruſts makes no Declaration, he is beſtoo'd to death, and nothing is ſaid to the Proprietor or Bankrupt. The Sums that they diſcover are divided among the Creditors, and the Debtor or Bankrupt muſt never more concern himſelf with Trade.

A Stone on which is the Price of Medicines.

The *Chineſe* have a Stone ten Cubits high, erected in the public Squares, and on this Stone are graved the Names of all ſorts of Medicines, with the exact rates of each; and when the poor ſtand in need of any Relief from Phyſic, they go to the Treaſury, where they receive the Price each Medicine is rated at.

Poll Tax.

There is no Land Tax in *China*; they only levy ſo much *per* Head, according to the Wealth and Poſſeſſions of the Subject. When a Male Child is born, his Name is immediately entered into the King's Books, and when this Child has attained his eighteenth Year, he begins to pay for his Head; but they demand it not of the Man who has ſeen his eightieth Year; on the contrary he receives a Gratification, by way of Penſion, from the public Treaſury; and in doing this, the *Chineſe* ſay, That they give him this Gratification in his old days, in acknowledgment for what they receiv'd of him when he was young.

Schools.

There are Schools in every Town for teaching the Poor and their Children to write and read, and the Maſters are paid at the public Charge. The Women wear nothing.

nothing on their Heads but their Hair, whereas the Men are covered.

In *China* there is a Hamlet called *Tayu*, which is a Caſtle advantagiouſly ſeated on a Hill, and all the Strong-holds in *China* are called by the ſame Name.

The *Chineſe* are for the moſt part handſom, of comely Stature, fair, and by no means addicted to Exceſſes of Wine; their Hair is blacker than the Hair of any other Nation in the World; and the *Chineſe* Women curl theirs.

[S] *Proof by red hot Iron.*

In the *Indies*, when one Man accuſes another of a Crime puniſhable with Death, it is cuſtomary to ask the Accuſed if he is willing to go thro' the Tryal by Fire; and if he anſwers in the affirmative, they heat a Piece of Iron till it is red hot: This done, they tell him to ſtretch forth his Hand, and upon it they put ſeven Leaves of a Tree they have in the *Indies*, and upon theſe Leaves they put the red hot Iron; and in this Condition he walks backwards and forwards for ſome time, and then throws off the Iron. Immediately after this, they put his Hand into a leathern Bag, which they ſeal with the Prince's Signet; and if at the End of three Days he appears and declares that he has ſuffered no Hurt, they order him to take out his Hand, when, if no Sign of Fire is ſeen, they declare him innocent, and delivered from the Puniſhment which threatned him; and his Accuſer his condemned to pay a *Man* of Gold as a Fine to the Prince. Some-

Sometimes they boil Water in a Caldron till it is ſo hot that no one may approach it; then they throw an Iron Ring into it, and command the Perſon accuſed to thruſt his Hand down, and bring up the Ring. I ſaw one who did this, and receiv'd no manner of Hurt. The Accuſer is in this Caſe alſo to pay a *Man* of Gold. *Scalding Water.*

[T] *The Funeral Rites of the King of Sarandib.*

When a King dies in the Iſland of *Sarandib*, they lay his Body on a Car, in ſuch a manner that his Head hangs backwards till it almoſt touches the Ground, and his Hair is upon the Earth; and this Car is followed by a Woman with a Broom in her Hand, therewith to ſweep Duſt on the Face of the deceaſed, while ſhe cries out with a loud Voice; *O Men! behold your King who was yeſterday your Maſter; but now the Empire he exerciſed over you is vaniſhed and gone. He is reduced to the State you behold, having left the World; and the Arbiter of Death hath withdrawn his Soul. Reckon therefore no more upon the uncertain Hopes of Life.* This Cry, and ſome others like it, they continue for three Days, after which the dead Body of the King is embalmed with Sandal Wood, Camphire, and Saffron, and is then burnt, and the Aſhes are ſcatter'd abroad to the Wind. It is a univerſal Cuſtom all over the *Indies*, to burn the Bodies of the dead. The Iſland of *Sarandib* is the laſt of the Iſlands of the *Indies*. When they burn a King it is uſual for his Wives to jump into the Fire, and

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to

to burn with him; but this they are not conſtrained to do if they are not willing.

Indian *Penitents.*

In the *Indies* there are Men who profeſs to live in the Woods and Mountains, and to deſpiſe what other Men moſt value. Theſe abſtain from every thing but ſuch wild Herbs and Fruits as ſpring forth in the Woods, and put an Iron Buckle upon their natural Parts, that they may not be able to have any Commerce with Women. Some of them are quite naked, or have only a Leopard's Skin thrown over them, and in this Plight keep ſtanding with their Faces turned to the Sun. I formerly ſaw one in the Poſture I have deſcribed, and returning to the *Indies* about ſixteen Years afterwards, I found him in the very ſame Attitude, and was aſtoniſhed he had not loſt his Eyeſight by the Heat of the Sun.

The Succeſſion of Families in one and the ſame Buſineſs.

In all theſe Kingdoms the ſovereign Power reſides in the Royal Family, and never departs from it; and thoſe of this Family ſucceed each other. In like manner there are Families of Learned Men, of Phyſicians, and of all the Artificers concerned in Architecture, and none of theſe ever mix with a Family of a Profeſſion different from their own.

Balhara.

The ſeveral States of the *Indies* are not ſubject to one and the ſame King, but each Province has its own King; nevertheleſs the *Balhara* is, in the *Indies*, as King of Kings.

[U] *The Chineſe not given to Wine.*

The *Chineſe* are fond of Gaming and all manner of Diverſions: On the contrary, the

nifies the Governor of a Town. Thoſe of the greater Cities, as *Canſu* for Example, are ſtiled *Diſu*; and the Eunuch or Lieutenant is titled *Tukam*. Theſe Eunuchs are ſelected from the Inhabitants of the Cities. There is alſo a ſupreme Judge, and him they call *Lakſhi-ma-makvan*; other Names they have for other Officers which we know not how properly to expreſs.

Governors of Cities.

No one is raiſed to the Dignity of a Prince or Governor of a City, till he has attained his fortieth Year, *For then*, ſay they, *he hath Experience*. When one of theſe Princes or petty Kings, keeps his Court in a City, he is ſeated upon a Tribunal, and receives the Petitions or Complaints of the People. Behind his Tribunal, is an Officer called *Licu*, who keeps ſtanding, and, according to the Order he receives from the Prince, commits his Anſwer to Writing; for they never anſwer by Word of Mouth to any Buſineſs whatſoever, nor will they give any Anſwer at all to any thing that is not written. Before the Parties preſent their Petitions to the Prince, they get them examined by an Officer, who, if he diſcovers any Fault, ſends them back again. For no Man may draw up theſe Writings which are to be preſented to the Prince, except a Clerk verſed in Buſineſs, and at the Bottom of each Writing they put, *Written by ſuch a one, the Son of ſuch a one*; and if, in this Caſe, there happen any Blunder or Miſtake, the Clerk is bamboo'd. The Prince never

ſeats himſelf on his Tribunal, till he has eaten and drank, for fear he ſhould be miſtaken in ſomething; and each of theſe Princes or Governors has his Subſiſtance from the publick Treaſury of the City he commands.

The Emperor of China. The Emperor of *China*, who is above all theſe Princes or petty Kings, never appears in public but once in ten Months; ſaying, That if he ſhewed himſelf oftner to the People, they would loſe the Veneration they have for him. For he holds it as a Maxim, That Principalities cannot ſubſiſt but by force, and that the People know not what Juſtice is; and that thus Conſtraint and Violence muſt be uſed to maintain, among them, the Majeſty of Empire.

Taxes. They have no Impoſt upon their Lands, but are ſubject only to a Poll Tax, which is levied upon Men only, and that, according to their Condition and Capacity. When any *Arabs*, or other Strangers are in this Country, the *Chineſe* tax them in proportion to their Subſtance. When any Dearth makes Neceſſaries very dear, then does the King open his Storehouſes, and ſell all Sorts of Proviſions much cheaper than they are to be had at Market; and hence no Dearth is of any long Continuance among the *Chineſe*.

The public Treaſury. The Sums that are gathered from the Capitation Tax, are laid up in the publick Treaſury; and, I believe, that, from this Tax, fifty thouſand *Dinars* are every Day paid into the Treaſury of *Canſu* alone,

the *Indians* condemn them, and have no Pleaſure in them. They drink no Wine, nor admit Vinegar, becauſe it is made of Wine; and yet they abſtain not therefrom as a religious Duty, but for another Reaſon: They ſay that if a King is given to Wine, he ought not to be deemed a King; for, add they, as there are frequent Wars with the neighhouring States, how ſhould a Drunkard manage the Affairs of his Kingdom?

Wars with their Neighbours.

The Wars they wage with the neighbouring Princes, are not uſually undertaken with a view to poſſeſs themſelves of the adjoining Dominions; and I never heard of any, but the People bordering upon the Pepper Country, that have ſeized on the Poſſeſſions of their Neighbours after a Victory. When a Prince makes himſelf Maſter of ſome Kingdom, he conſers the Government thereof upon ſome Perſon of the Royal Family of the conquered Country, and thus he keeps it in Subjection to himſelf, apprehending the Natives would never agree to be otherwiſe governed.

The Puniſhment of bad Governors.

When any one of the Princes or Governors of Cities, within the Dominions of the Emperor of *China*, is guilty of a Crime, he is put to death, and eaten; and in geneneral it may be ſaid, that the *Chineſe* eat all thoſe that are put to death.

Marriages.

When the *Indians* and *Chineſe* are about to marry, both Parties come to an Agreement, then Preſents are made, and at laſt the Marriage is celebrated with the

Sound of many ſorts of Inſtruments and Drums. The Preſents they ſend conſiſt of Money, and in this every one does what he can afford.

The Punishment of a Rape. If any Man in the *Indies* runs away with a Woman, and abuſes her Body, they kill both him and the Woman, unleſs it be proved that ſhe was forced, then the Man only is puniſhed with death; but if the Woman conſented to the evil Deed, they are puniſhed with death, both the one and the other. Theft is always death, as well in the *Indies* as in *China*, whether the *Of Thefts.* Theft be conſiderable or inconſiderable; and particularly in the *Indies*, where if a Thief has ſtolen but the value of a ſmall Peice of Money, or a thing of greater worth, they take a long, ſtrong, and ſharp Stake, which they apply to his Fundament, and thruſt it through, till it comes out at his Neck.

The Debauchery of the Chineſe. The *Chineſe* are addicted to the hateful Vice, and the filthy Practice of it they number among the indifferent things they perform in honour of their Idols.

Buildings. The *Chineſe* Buildings are of Wood; whereas the *Indians* build with Stone, Plaſter, Brick and Mortar. After the ſame manner they build in many parts of *China*.

Polygamy. The *Chineſe* and *Indians* are not ſatisfied with one Wife; but both the one and the other marry as many as they pleaſe.

Rice their chief Food. Rice is the moſt common Food of the *Indians*, who eat no Wheat; whereas the *Chineſe*

Chineſe eat of Rice and Wheat indifferently. Circumciſion is practiſed neither by the *Indians* nor the *Chineſe*.

The *Chineſe* worſhip Idols, pray to them, and fall down before them; and they have Books which explain the Articles of their Religion. *Idolatry.*

The *Indians* ſuffer their Beards to grow; and I have ſeen one of them with a Beard three Cubits long. They wear no Whiskers; but the *Chineſe*, for the moſt part, have no Beard, and ſhave all ſmooth. The *Indians*, upon the death of a Relation, ſhave both Head and Face. *Beards.*

When any Man in the *Indies* is caſt into Priſon, they allow him neither Victuals nor Drink for ſeven Days together; and this, with them, anſwers the end of other Tortures to extort from the Criminal a Confeſſion of the Truth. *Vide* Barboſ. *p.* 305. *d.*

The *Chineſe* have Judges, beſides the Governors, who decide in Cauſes between Subject and Subject, and the ſame they have in the *Indies*. *Judges in private Cauſes.*

Both in *China* and in the *Indies* there are Leopards and Wolves; but no Lions in the one Country or the other. Highway Robbers are puniſhed with death. *No Lion.*

Both the *Chineſe* and the *Indians* imagine the Idols they worſhip ſpeak to them, and give them Anſwers. *Superſtition.*

Neither the one nor the other kill their Meat by cutting the Throat, as do the *Mohammedans*, but by beating them on the Mouth till they die. *Vide Mar. Pol. l.* 2. *Manner of killing Meat.*

Cleanlineſs Trig. 1. *p.* 71.

They waſh not with Well-Water. The *Chineſe* wipe themſelves with Paper; whereas the *Indians* waſh every Day before they eat.

The *Indians* touch not their Wives while their Cuſtom is upon them, but turn them out of their Houſes and avoid them. The *Chineſe*, on the contrary, have commerce with them during that time; and turn them not out of their Houſes.

The *Indians* waſh, not only the Mouth, but the whole Body alſo, before they eat, which the *Chineſe* obſerve not.

Extent of China.

The Country of the *Indies* is more in Extent than that of *China*, and exceeds it by the one half. The number of Kingdoms is greater in the *Indies* than in *China*, but *China* is the moſt populous of the two. It is not uſual to ſee Palm-Trees either in the *Indies* or in *China*; but they have all other ſorts of Trees, and Fruits which we have not. The *Indians* have no Grapes, and the *Chineſe* have not many; but both abound in numbers of other Fruits, tho' the Pomegranate thrives more plentifully in *India* than in *China*.

The Chineſe *ignorant of the Sciences.*

The *Chineſe* have no Sciences, and their Religion and moſt of their Laws are derived from the *Indians*; nay, they are of Opinion, that the *Indians* taught them the Worſhip of Idols, and conſider them as a very religious Nation. Both the one and [Y] the other believe the *Metempſychoſis*; but they differ in many Points touching the Precepts of their Religion.

Phyſic

Phyſic and Philoſophy are cultivated among the *Indians*, and the *Chineſe* have ſome Skill in Medicine; but it almoſt wholly conſiſts in the Art of applying hot Irons, or Cauteries. They have alſo ſome ſmattering of Aſtronomy; but therein the *Indians* ſurpaſs the *Chineſe*. Theve-not v. 3. p. 170.

Few have embraced Mohammediſm.

I know not that there is any one of either Nation that has embraced *Mohammediſm* or ſpeaks *Arabic*.

Horſes and Elephants.

The *Indians* have but few Horſes, and there are more in *China*; but the *Chineſe* have no Elephants, and cannot endure to have them in their Country, for they abhor them.

Soldiers.

The *Indian* Dominions furniſh a great number of Soldiers, who are not paid by the King, but when they are rendezvouſed for War, take the Field entirely at their own Expence, and are no charge to the King; whereas the *Chineſe* allow their Forces much the ſame the *Arabs* allow theirs.

Beauty of the Country.

China is a pleaſant and a fruitful Country. Moſt of the *Indian* Provinces have no Cities; whereas in *China* they are many in number, great in Extent, and well fortified.

The Climate.

The Climate of *China* is more wholeſom, and the Country itſelf is leſs ſenny; the Air there is alſo much better; and ſcarce is their a One eyed, or a Blind Perſon to be ſeen, or any one ſubject to the like Afflictions; and the ſame Advantage is enjoyed by ſeveral Provinces of the *Indies*

dies. The Rivers of theſe two Countries are large and ſurpaſs our greateſt Rivers.

Rains. Much Rain falls in both theſe Countries. In the *Indies* are many Deſart Tracts; but *China* is inhabited and peopled throughout its whole Extent.

The Perſons of the Chineſe. The *Chineſe* are more handſom than the *Indians*, and come nearer to the *Arabs*, not only in Countenance, but in their Dreſs, in their way of Riding, in their Manners, and in their proceſſional Ceremonies. They wear long Garments, and Girdles in form of Belts, or Baldrics.

The *Indians* wear two ſhort Veſts; and the Men as well as the Women wear golden Bracelets, adorned with precious Stones.

Targazgaz. Beyond the Continent of *China*, there is a Country called *Tagazgaz*, from the Name of a Nation of the *Turks*, who there inhabit; and alſo the Country of *Kakhan* or *Tibet*, which is conterminous with the Country of the *Turks*.

Iſles of Sila. Seaward are the Iſlands of *Sila*, inhabited by white People, who ſend Preſents to the Emperor of *China*, and who are perſuaded that if they did not ſend him Preſents, the Rain of Heaven would not be ſhowered down upon their Country. None of our People have been there to inform us concerning them. They have white Falcons.

THE

THE

SECOND ACCOUNT:

OR, THE

DISCOURSE

OF

Abu Zeid al Haſan of *Siraf.*

---

oncerning the Voyage to the Indies *and* China.

The Author's Preface.

I HAVE carefully examined the Book I have been ordered to peruſe, that I might confirm what the Author relates, when he agrees with what I have heard, concerning the Things of the Sea, the Kingdoms on the Coaſts, and the State of the Countries; and that I might alſo add, upon this Head, what I have elſewhere gathered concerning them, and is not to be found in this Book.

I find it was written in the Year of the *Hejra* CCXXXVII, and that the Accounts the Author gives touching the Things of the Sea were, in his Time, very true and agreeable to what I have underſtood from Merchants who depart from *Irak*, to ſail upon thoſe Seas. I find alſo that all the Author writes is agreeable to Truth, excepting ſome Paſſages.

Of J. C. DCCCLI

Meat ſet before the Dead.

Speaking of the Cuſtom of ſetting Meat before the Dead, which he attributes to the *Chineſe*, he ſays, When they have ſerved up the Meat over Night, and find nothing the next Morning, they cry *the Deceaſed hath eaten.* This ſame Thing we had been told and believed it, till we met with a Man of undoubted Credit, whom he asked concerning this Cuſtom; and he anſwered that the Fact was not ſo, and that this Notion was groundleſs, as well as what is vulgarly ſaid of the idolatrous Nations, that they imagin their Idols ſpeak to them.

Alterations in China.

He told us alſo that ſince thoſe Days the Affairs of *China* had put on quite another Face; and ſince much is related, to ſhew the Reaſon why the Voyages to *China* are interrupted, and how the Country has been ruined, many Cuſtoms aboliſhed, and the Empire divided, I will here declare what I know of the Cauſes of this Revolution.

The great Troubles which have embroiled the Affairs of this Empire, which have put a Stop to the Juſtice and Righteouſneſs

ſeouſneſs there formerly practiſed, and which have, in fine, interrupted the ordinary Navigation from *Siraf* to *China*, ſprang from this Source.

A great Revolution in China.

An Officer, who was conſiderable for his Employ, though not of the Royal Family, revolted ſome Time ago. This Man's Name was *Baichu*, and he began with Hoſtilities in the Country, marching his Arms into many Places to the great Loſs of the Inhabitants, till winning a Party over to him by his Liberalities, he got together a Multitude of Vagabonds and abandoned People, whom he formed into a conſiderable Body of Troops. His Hands thus ſtrengthened, and himſelf in a Condition to undertake any Thing, he betrayed his Deſign of ſubduing the Empire to himſelf, and ſtrait marched to *Canfu*, one of the moſt noted Cities in *China*, and, at that Time, the Port for all the *Arabian* Merchants. This City ſtands upon a great River, ſome Days diſtant from the Entrance, ſo that the Water there is freſh: But the Citizens ſhutting their Gates againſt him, he reſolved to beſiege the Place, and the Siege laſted a great while. This was tranſacted in the Year of the *Hejra* CCLXIV, and of *Chriſt* DCCCLXXVII. At laſt he became Maſter of the City, and put all the Inhabitants to the Sword. There are Perſons fully acquainted with the Affairs of *China*, who aſſure us, that beſides the *Chineſe*, who were maſſacred upon this Occaſion,

Occaſion, there periſhed one Hundred and twenty Thouſand *Mohammedans*, *Jews*, *Chriſtians*, and *Parſees*, who were there on Account of Traffic. The Number of the Profeſſors of theſe four Religions, who thus periſhed, is exactly known; becauſe the *Chineſe* are extremely nice in the Accounts they keep of them.) He alſo cut down the Mulberry Trees, and almoſt all the Trees of other Kinds; but we ſpeak of the Mulberry in particular, becauſe the *Chineſe* carefully cultivate it for the ſake of its Leaf, wherewith they ſubſiſt and propagate their Silk-worms. This Devaſtation is the Cauſe why Silk has failed, and that the Trade which us'd to be driven with it, in the Countries under the *Arabs*, is quite ſtagnated.

Many Cities taken by the Rebel.

Having ſacked and deſtroyed *Canfu*, he poſſeſſed himſelf of many other Cities, which he attacked one after another, the Emperor of *China* not having it in his Power to ſtop his Progreſs. He advanced then to the capital City called *Cumdan*; and the Emperor left this his royal Seat, making a confuſed Retreat to the City of *Hamdu*, on the Frontiers towards the Province of *Tibet*. Mean while the Rebel, puffed up by his great Succeſſes, and perceiving himſelf Maſter of the Country, fell upon the other Cities, which he demoliſhed, having firſt ſlain moſt of the Inhabitants, with a View in this general Butchery to involve all the Branches of the Royal Blood, that no one might

might ſurvive to diſpute the Empire with him. We had the News of theſe Revolutions and of the total Ruin of *China*, which ſtill continues.

Thus were Affairs, and the Rebel ſtood uncontroled by any Diſadvantage that might take away from his Power and Authority. At laſt the Emperor of *China* wrote to the King of *Tagazgaz*, in *Turkeſtan*, which whom, beſides the nearneſs of his Dominions, he was in ſome degree allyed by Marriage; and at the ſame Time ſent an Embaſſy to him to implore his Deliverance from this Rebel. Upon this the King of *Tagazgaz* diſpatched his Son, at the Head of a very numerous Army, to fight the Rebel; and after many Battles, and almoſt continual ſkirmiſhes, he utterly defeated him. It was never known what became of the Rebel. Some believe he fell in Battle, while others think he ended his Days another way. *The King of* Tagazgaz *aſſiſts the Emperor of* China.

The Emperor of *China* returned then to *Cumdan*; and altho' he was extremely weakned, and almoſt diſpirited becauſe of the Embezzlement of his Treaſures, and the Loſs of his Captains and beſt Troops, and becauſe of all the late Calamities; he nevertheleſs made himſelf Maſter of all the Provinces which had been conquered from him. However he laid no Hands on the Goods of his Subjects, but ſatisfied himſelf with what remained in his Coffers, and the Fragments *The Emperor returns to* Cumdan.

ments of the Public Money. His Condition indiſpenſibly obliged him to take up with what his Subjects would give him, and to require nothing from them but Obedience to his Mandates, forbearing to ſqueeze Money from them, becauſe the Kings or Governors had made away with it.

The Diviſion of China into many Principalities.

And thus *China* became almoſt like the Empire of *Alexander*, after the Defeat and Death of *Darius*, when he divided the Provinces, he took from the *Perſian*, between ſeveral Princes, who erected themſelves into ſo many Kings. For now each of theſe *Chineſe* Princes joined with ſome other to wage War upon a third, without conſulting the Emperor; and when the ſtrongeſt had ſubdued the weakeſt, and become Maſter of his Province, all was waſted, and unmercifully plundered, and the Subjects of the vanquiſhed Prince were unnaturally devoured; a Cruelty allowed by the Laws of their Religion, which even permit human Fleſh to be expoſed to Sale in the public Markets.

Diſorders conſequent to the Civil Wars.

From theſe Combuſtions there aroſe many unjuſt Dealings with the Merchants who traded thither, which having gathered the Force of a Precedent, there was no Grievance, no Treatment ſo bad but they exerciſed upon the foreign *Arabs*, and the Maſters of Ships. They extorted from the Merchants what was uncuſtomary, they ſeized upon their Effects,

and

and behaved towards them in a Method of Procedure quite contrary to the ancient Uſages. And for theſe Things has God puniſhed them by withdrawing his Bleſſings from upon them in every Reſpect, and particularly by cauſing the Navigation to be forſaken, and the Merchants to return in Crouds to *Siraf* and *Oman*, purſuant to the infallible Orders of the Almighty Maſter, whoſe Name be bleſſed.

The Puniſhment of Adultery, Homicide, and Theft.

The Author, in his Book, notes ſome Cuſtoms and Laws of the *Chineſe*, but mentions not the Puniſhment inflicted on married Perſons, when convicted of Adultery. This Crime, as well as Homicide, and Theft is puniſhed with Death, and they execute the Criminal in this Manner: They bind both the Hands together, and then force them backwards over the Head till they reſt upon the Neck; they then faſten the right Foot to the right Hand, and the left Foot to the left Hand; ſo that both Hands and Feet are ſtrongly bound behind the Back; and thus bundled up it is impoſſible for the Criminal to ſtir, nor wants he any Body to hold him. This Torture diſjoints the Neck, makes the Vertebræ ſtart from their Connections, and diſlocates the Thighs; in ſhort, the Party is in ſo miſerable a Condition, that were he to continue therein but for a few Hours, there would be no need of any Thing elſe to make an End of him. But when they have bound him, as we have ſaid, they ſtrike him with a Staff

Staff [*Bamboo*] which they always uſe upon the like Occaſions, and which alone were ſufficient to kill the Criminal. With this they give him a certain Number of Blows, a Number they never exceed; and then leave off, when he is at the very laſt Gaſp of Life, and forſake the Body to People who eat it.

Public Women.

There are Women in *China* who refuſe to marry, and chuſe rather a diſſolute Life, and perpetual Debauchery. The Cuſtom is, for theſe Women to preſent themſelves in full Audience before the commanding Officer of the Garriſon in the City, and declare their Averſion to Marriage, and their Deſire to be numbered with the public Women. They then deſire to be regiſtred in the uſual Form, among theſe Proſtitutes, and the Form is ſuch: They write down the Name of the Woman, her Family, the Number of her Jewels, the ſeveral *Items* of her Attire, and the Place of her Abode; thus is ſhe admitted a public Woman. After this they put about her Neck a String, at which hangs a Copper Ring, with the King's Signet; and deliver to her a Writing, which certifies that ſhe is received into the Liſt of common Proſtitutes, and intitles her to a yearly Stipend of ſo many *Falus* to be paid her out of the public Treaſury, and threatens with Death the Perſon who ſhould take her to Wife. They every Year give public Notice of what is to be obſerved with regard to theſe

theſe Women; and turn off thoſe who are too barren of Charms. In the Evening theſe Women walk abroad in Dreſſes of different Colours, without any Veil, and proſtitute themſelves to all new comers that loved Debauchery; but the *Chineſe* themſelves ſend for them to their Houſes, whence they depart not till the next Morning. Praiſed be God, who hath reſcued us from the like Infamy!

The *Chineſe* coin no Money beſides the little Pieces of Copper, like thoſe we call *Falus*, nor will they allow Gold or Silver to be wrought into Specie, like the *Dinars* and *Drams* that are current with us. For, ſay they, if a Thief goes, with an evil Intent, into the Houſe of an *Arab*, where is Gold and Silver Coin, he may carry off ten thouſand Pieces of Gold, and almoſt as many Pieces of Silver, and not be much burdened therewith, and ſo be the ruin of the Man who ſhould ſuffer this Loſs; whereas if a Thief has the ſame Deſign upon the Houſe of a *Chineſe* Artificer, he cannot, at moſt, take away above ten thouſand *Falus* or Pieces of Copper, which do not make ten *Miticals* or *Dinars* of Gold. Theſe Pieces of Copper are allayed with ſomething of a different kind, and are of the Size of a *Dram*, or Piece of Siver called *Bagli*; and in the middle they have a pretty large Hole to ſtring them by. A thouſand of them are worth a *Mitical* of Gold, or a *Dinar*; and they ſtring them by thouſands, with a Knot between every hundred. All their

Copper Money.

their Payments in general are made with this Money, whether they buy or ſell Lands, Furniture, Merchandize, or any thing elſe. There are ſome of theſe Pieces at *Siraf*, with *Chineſe* Characters upon them.

Chineſe. Buildings. There is no particular Remark to be made upon the frequent Fires which happen in *China*, and the *Chineſe* manner of Building. The City of *Canfu* is built in the manner he deſcribes, that is, of

Varniſh. Wood; with Canes interwoven juſt like our Works of ſplit Cane. They do the whole over with a particular conſiſtence they make of Hemp-Seed, which becomes as white as Milk, and when the Walls are covered therewith, they have a wonderful Gloſs.

Inſide of their Houſes. They have no Stairs in their Houſes, nor do they build with different Stories; but put every thing they have into Chests which run upon Wheels, and which, in caſes of Fire, they can eaſily draw from place to place, without any hindrance from Stairs, and ſo ſave their things preſently.

Eunuchs in Office. As for the inferior Officers in their Cities, they commonly have the Direction of the Cuſtoms, and the Keys of the Treaſury. Some of theſe have been taken on the Frontiers, and caſtrated; others of them have been cut by their own Fathers, who have ſent them as a Preſent to the Emperor. Theſe Officers are at the head of the principal Affairs of State, of the Emperors private Affairs, and of his Treaſures; and thoſe, particularly, who are ſent to *Canfu*, are ſelected from this Body.

It

It is cuſtomary for them, as well as the Kings or Governors of all the Cities, to appear abroad, from time to time, in ſolemn Proceſſion. At theſe times they are preceded by Men who carry great Pieces of Wood, like thoſe the Chriſtians, of the *Levant*, uſe inſtead of Bells. The Noiſe they make is heard afar off, and as ſoon as it is heard, no Man ſtands in the way of the Eunuch, or Prince. If a Man is at his Door, he goes into his Houſe, and keeps his Door ſhut, till the Prince, or Eunuch of the City is gone by. So no Soul is to be ſeen in the way; and this is injoined that they may be held in the greater Veneration, to ſtrike a Dread, that the People may not ſee them often, and that they may not grow ſo familiar as to ſpeak to them. *Their ſolemn Appearance in the Cities.*

The Eunuch or Lieutenant, and the principal Officers wear very magnificent Silk Dreſſes, of ſo fine a kind, that none thereof is brought into the Country Subject to the *Arabs*, the *Chineſe* keep it up at ſo high a rate. One of the chief Merchants, whoſe words cannot be called in queſtion, relates that he waited on an Eunuch, whom the Emperor had ſent to *Canfu*, in order to purchaſe ſome things he wanted from among the goods that are carried thither from the Country of the *Arabs*: And that upon his Breaſt he perceived a ſhort Veſt, which was under another ſilk Veſt, and which ſeemed to be even between two other Veſts of the ſame kind; *Their Dreſs.*

that the Eunuch obſerving him to look ſtedfaſtly upon his Breaſt, ſaid, *I ſee you keep your Eyes fixed upon my Stomach; what may be the meaning of it?* The Merchant anſwered; *I am ſurpriſed at the Beauty of that little Veſt, which appears under your other Garments.* The Eunuch laughed and held out his Shirt Sleeve to him, *Count*, ſays he, *how many Veſts I have above it.* He did ſo, and counted five, one upon another, and the Waſtecoat or ſhort Veſt was underneath. Theſe Garments are wove with raw Silk which has never been waſhed nor fulled; and what is worn by the Princes or Governors is ſtill more rich, and more exquiſitely wrought.

The Chineſe *expert Artiſts.*

The *Chineſe* ſurpaſs all Nations in every kind of Art, and particularly in Painting; and, with their Hands, they perform ſuch perfect Works as others can but faintly imitate. When an Artificer has finiſhed a fine Piece, he carries it to the Prince's Palace to demand the Reward, he thinks he deſerves for the beauty of his Performance; and the Cuſtom is for the Prince to order him to leave his Work at the Palace Gate, where it muſt ſtand a whole Year. If during that time no Perſon finds a Fault in it, the Artificer is rewarded, and admitted into the body of Artiſts; but if the leaſt Fault be found, it is rejected, and the Workman is ſent away empty. It happened once, that one of their Painters drew an Ear of Corn, with a Bird perched on it, upon a piece of Silk; and his Performance

was

was ſo exceeding fine, that all who beheld it were aſtoniſhed thereat. This piece ſtood expoſed to public View, till, one Day, a crooked Fellow, paſſing by the place, found Fault with the Picture, and was immediately conducted to the Prince or Governor of the City, who at the ſame time ſent for the Painter. Then he asked this crooked Fellow what Fault he had to find with this piece of Paint; to which he anſwered, *Every body knows that a Bird never ſettles upon an Ear of Corn but it bends under him; and here this Painter has repreſented his Ear bolt upright, though he has perched a Bird upon it; and this is the Fault I have to find.* This was pronounced a very juſt Obſervation, and the Prince beſtowed no Reward upon the Artiſt. They pretend by this, and other means, to ſtimulate their Workmen to the Attainment of Perfection, by thus engaging them to be extremely nice and circumſpect in what they undertake, and to apply their whole Mind to what is to go out of their Hands.

The Story of an Arab who went to China.

There was formerly a Man of the Tribe of *Koreiſh*, whoſe Name was *Ebn Wahab*, deſcended of *Hobar* the Son of *Al Aſud*, and he dwelt at *Baſra*. This Man left *Baſra*, when that City was ſacked, and came to *Siraf*, where he ſaw a Ship ready to make ſail for *China*. The mind took him to go on board of this Ship, and in her he went to *China*, where in the Sequel he had the Curioſity to travel to the Emperor's Court; and leaving *Canſu*

he reached *Cumdan* after a Journey of two Months. He ſtaid a long Time at the Emperor's Court, and preſented ſeveral Petitions, wherein he ſignified that he was of the Family of the Prophet of the *Arabs*. Having waited a conſiderable while, the Emperor at laſt ordered him to be lodged in a Houſe, appointed for him, and to be ſupplied with every thing he ſhould want. This done, the Emperor wrote to the Governor of *Canſu*, commanding him carefully to inform himſelf, among the Merchants, concerning the Relation this Man pretended to bear to the Prophet of the *Arabs*: And the Governor, by his Anſwers, confirming the Truth of what he had ſaid, touching his Extraction, the Emperor gave him Audience, and made him rich Preſents, wherewith he returned to *Irak*.

His Diſcourſe with the Emperor concerning the Arabs.

This Man, when we ſaw him, was well advanced in Years, but had his Senſes perfectly about him; and told us that, when he had his Audience, the Emperor asked him many Queſtions about the *Arabs*, and particularly how they had deſtroyed the Kingdom of the *Perſians*. *Ebn Wakab* made anſwer, that they did it by the Aſſiſtance of God, and becauſe the *Perſians* were involved in Idolatry, adoring the Stars, the Sun, and Moon, inſtead of worſhipping the true God. To this the Emperor replied, that the *Arabs* had conquered the moſt illuſtrious Kingdom of the whole Earth, the beſt cultivated,

ſited, the moſt opulent, the moſt pregnant of fine Wits, and of the moſt extenſive Fame. Then ſaid he, *What Accompt do the People in your Parts make of the other Kings of the Earth?* To which the *Arab* replied, that he knew them not. Then ſaid the Emperor to the Interpreter, *Tell him we eſteem but five Kings; that he whoſe Kingdom is of wideſt Extent is the ſame who is Maſter of* Irak, *for he is in the midſt of the World, and ſurrounded by the Territories of other Kings; and we find he is called the King of Kings.* After him we reckon our Emperor, here preſent, and we find that he is ſtiled the *King of Mankind*; for no other King is inveſted with a more abſolute Power and Authority over his Subjects, nor is there a People, under the Sun, more dutiful and ſubmiſſive to their Sovereign than the People of this Country; we therefore, in this reſpect, are the *Kings of Men.* After us is the King of the *Turks*, whoſe Kingdom borders upon us, and him we call the *King of Lions.* Next, the *King of Elephants*, the ſame is the King of the *Indies*, whom we alſo call the *King of Wiſdom*; becauſe he derives his Origin from the *Indians.* And, laſt of all, the King of *Greece*, whom we ſtile the *King of Men*; for, upon the face of the whole Earth, there are no Men of better Manners, nor of comlier Preſence than his Subjects: Theſe, added he, are the moſt illuſtrious of all Kings, nor are the others to compare with them.

The Emperor's Queſtions concerning the Arabs and others.

Then, ſaid *Ebn Wahab*, he ordered the Interpreter to ask me, *If I knew my Maſter and my Lord*, meaning the Prophet, *if I had ſeen him?* I made anſwer, *Should I have ſeen him, who is with God?* He replyed, *That is not what I mean. I ask you what Sort of a Man he was in his Perſon.* I replyed, that he was very handſom. Then he called for a great Box, and, opening it, he took out another contained therein, which he ſet before him, and ſaid to the Interpreter, *Shew him his Maſter and his Lord*; and I ſaw in the Box the Images of the Prophets, whereat I moved my Lips, praying to my ſelf in honour of their Memory. The Emperor did not imagin I ſhould know them again, and ſaid to the Interpreter, *Ask him why he moves his Lips?* I anſwered, I was praying in Memory of the Prophets. *How do you know them?* Said the Emperor. I replied, that I knew them by the Repreſentation of their Hiſtories: *There*, ſaid I, *is* Noah *in the Ark, who was ſaved with thoſe that were with him, when God ſent down the Waters of the Flood; and he afterwards peopled the whole Earth with thoſe that were with him at the ſame time*; and I made the uſual Salute to *Noah* and his Company. Then the Emperor laughed and ſaid; *Thou art not miſtaken in the Name of* Noah, *and thou haſt named him right; but as for the univerſal Deluge it is what we know not. It is true, indeed, that a Flood covered a part of the Earth; but it reached not*

Noah.

The Flood.

our

our Country, nor even the Indies. I made my Anſwer to this, and endeavoured to remove his Objections the beſt I could, and then ſaid again to him, *There is* Moſes *with his Rod and the Children of Iſrael.* He agreed with me as to the ſmall Extent of their Country, and the Manner how the ancient Inhabitants, there, were deſtroyed by *Moſes.* I then ſaid to him, *He there, is Jeſus upon an Aſs, and here are his Apoſtles with him.* *He*, ſaid the Emperor, *was not long upon Earth, ſeeing that all he did was tranſacted within the Space of ſomewhat better than thirty Months.* After this *Ebn Wahab* ſaw the Hiſtories of the other Prophets, repreſented in the ſame Manner we have briefly declared, and he fancied that what was written in great Characters under each Figure, might be the Names of the Prophets, the Countries whence they were, and the Objects of their Prophecies.

Moſes. Jeſus Chriſt.

Then, ſaid the ſame *Ebn Wahab*, *I ſaw the Image of* Mohammed *riding upon a Camel, and his Companions about him on their Camels, with Shoes of the* Arabeſque *Mode on their Feet, and leathern Girdles about their Loins. At this I wept, and the Emperor commanded the Interpreter to ask me why I wept? I anſwered, There is our Prophet, and our Lord, who is alſo my Couſin.* He ſaid I was right, and added that he and his People had ſubdued the fineſt of all Kingdoms; but that he had not the Satisfaction of enjoying his Conqueſts, tho' his Succeſſors had.

Moham-med.

Indian. *Prophets.* I afterwards ſaw a great Number of other Prophets, ſome of them ſtretching forth their right Hand, and with their three Fingers bent down between the Thumb and the Fore-finger, juſt like thoſe who hold up the Hand to make oath. Others were ſtanding and pointed to the Heavens with their Finger, and others were in different Poſtures. The Interpreter took them to be the Figures of their Prophets and thoſe of the *Indians*.

Queſtions concerning the Kalifs. The Emperor then asked me many Queſtions concerning the *Kalifs*, their Mode of Dreſs, and concerning many Precepts and Injunctions of the *Mohammedan* Religion, and I anſwered him the beſt I could.

The Age of the World. After this he ſaid, *What is your Opinion concerning the Age of the World?* I made anſwer, that Opinions varied upon that head; that ſome were for ſix Thouſand Years; that others would not allow ſo many; and that others reckoned it at a ſtill higher Rate; but that it was, at leaſt, as old as I had ſaid. At this, the Emperor and his firſt Miniſter, who was near him, broke out into a Laughter, and the Emperor made many Objections to what I had advanced. At laſt ſaid he, *What does your Prophet teach upon this Subject? Does he ſay as you do?* My Memory failed me, and I aſſured him that he did. Hereupon I obſerved I had diſpleaſed him, and his Diſpleaſure appeared upon his Countenance.

Then

Then he ordered the Interpreter to ſpeak to me in the following ſtrain: *Take heed of what you ſay; for Kings never ſpeak but to be informed of the Truth of what they would know. What did you mean by giving the Emperor to underſtand that there are, among you, various Opinions concerning the Age of the World? If ſo it be, you are alſo divided upon the Things your Prophet has ſaid, at the ſame time that no Diverſity of Opinion is to be admitted on what the Prophets have pronounced, all which muſt be revered as ſure and infallible. Take heed, then, how you talk after ſuch a Rate any more.* To this he ſubjoined many other Things which, through Length of Time, have eſcaped my Remembrance.

Sequel of the Converſation with the Emperor.

At laſt he asked me, *How is it that thou haſt forſaken thy King, to whom thou art nearer, not only by the Place of thy abode, but by Blood alſo, than thou art to us?* In return to which, I informed him of the Revolutions which had hapned at *Baſſora*, and how I came to *Siraf* where I ſaw a Ship ready to ſpread Sail for *China*; and that having heard of the Glory of his Empire, and its great abundance of Neceſſaries; Curioſity excited me to a Deſire of coming into his Country, that I might behold it with mine own Eyes. That I ſhould ſoon depart for my Country, and the Kingdom of my Couſin, and that I would make a faithful report of what I had ſeen of the Magnificence of the Empire of *China*, and of the vaſt extent of the Provinces

vinces it contains; and that I would make a grateful Declaration of the kind Usage, and the Benefactions I there met with; which ſeemed to pleaſe him very much. He then made me rich Preſents, and ordered that I ſhould be conducted to *Canſa* upon Poſt Horſes. He wrote alſo to the Governor of the City, commanding him to treat me with much Honour, and to furniſh me with the like Recommendations to the other Governors of the Provinces, that they might entertain me till the Time of my Departure. Thus was I treated every where, being plentifully ſupplied with all the Neceſſaries of Life, and honoured with many Preſents till the Time of my Departure from *China*.

Cumdan. We asked *Ebn Wahab* many Queſtions concerning the City of *Cumdan*, where the Emperor keeps his Court. He told us that the City was very large, and extremely populous; that it was divided into two great Parts, by a very long and very broad Street; that the Emperor, his chief Miniſters, the Soldiery, the ſupreme Judge, the Eunuchs, and all belonging to the imperial Houſehold, lived in that Part of the City which is on the right hand Eaſtward; that the People had no manner of Communication with them; and that they were not admitted into Places watered by Canals, from different Rivers, whoſe Borders were planted with Trees, and adorned with magnificent Dwellings. The Part on the left hand Weſtward, is inhabited

habited by the People and the Merchants, where are alſo great Squares, and Markets for all the Neceſſaries of Life. At break of Day you ſee the Officers of the King's Houſehold, with the inferior Servants, the Purveyors, and the Domeſtics of the Grandees of the Court, who come, ſome on foot others on Horſeback, into that Diviſion of the City, where are the public Markets, and the Habitations of the Merchants; where they buy whatever they want, and return not again to the ſame Place till the next Morning.

This ſame Traveller related that this City has a very pleaſant Situation, in the midſt of a moſt fertile Soil, watered by ſeveral Rivers. Scarce any Thing is wanted, except Palm-Trees, which grow not there.

Communication between the Ocean and the Mediterranean.

In our Times, Diſcovery has been made of a Thing quite new, and unknown to thoſe who lived before us. No Body imagined that the Sea which extends from the *Indies* to *China*, had any Communication with the Sea of *Syria*, nor could any one take it into his Head. Now behold what has come to paſs in our Days, according to what we have heard. In the Sea of *Rum*, or the Mediterranean, they found the Wreck of an *Arabian* Ship which had been ſhattered by Tempeſt; for all her Men periſhing, and ſhe being daſhed to Pieces by the Wave, the Remains of her were driven by Wind and Weather into the Sea of *Chozars*, and from thence to the Canal of the Mediterranean Sea, and at laſt were thrown

thrown on the Shore of *Syria*. This evinces that the Sea ſurrounds all the Country of *China*, and of *Cala*, [or *Sila*,] the utterſt Parts of *Turkeſtan*, and the Country of the *Chozars*, and that then it enters the Strait till it waſhes the Shore of *Syria*. The Proof of this is deduced from the Built of the Ship we are ſpeaking of; for none but the Ships of *Siraf* are ſo put together, that the Planks are not nailed [or *bolted*], but joined together in an extraordinary Manner as if they were ſewn; whereas the Planking of all the Ships of the Mediterranean Sea, and of the Coaſt of *Syria*, is nailed and not joined together the other way.

[E]

We have alſo heard ſay, that Ambergreeſe has been found in the Sea of *Syria*, which ſeems hard to believe, and was unknown to former Times. If this be as is ſaid, it is impoſſible that Amber ſhould have been thrown up in the Sea of *Syria*, but by the Sea of *Aden* and of *Kolzum*, which has Communication with the Seas where Amber is found. And, becauſe God hath put a Seperation between theſe Seas, if this Story be true, it muſt neceſſarily have been that this Amber was driven firſt from the *Indian* Sea into the others, and that, from the one to the other, it at laſt came into the Sea of *Syria*.

Of the Province of Zapage.

Province of Zapage.

We will now begin to ſpeak of the Province of *Zapage*, which is oppoſite to *China*, and a Month's Sail diſtant therefrom by

by Sea, or leſs, if the Wind be fair. The King of this Country is called *Mehrage*, and they ſay it is nine hundred Leagues in Circumference, and that this King is Maſter of many Iſlands which ly round about; thus this Kingdom is above a thouſand Leagues in Extent. Among theſe Iſlands there is one called *Serbeza*, which is ſaid to be four hundred Leagues in Circuit, and that alſo of *Rahmi* which is eight hundred Leagues in Compaſs, and produces Red-wood, Camphire, and many other Commodities. In this ſame Kingdom is the Iſland of *Cala*, which is in the Mid-paſſage between *China* and the Country of the *Arabs*. This Iſland, they ſay, is fourſcore Leagues in Circumference; and hither they bring all Sorts of Merchandiſe, Wood Aloes of ſeveral Sorts, Camphire, Sandal-wood, Ivory, the Lead called *Cabahi*, Ebony, Red-wood, every Kind of Spice, and many other Things too tedious to enumerate. At preſent the Commerce is moſt uſually carried on from *Oman* to this Iſland, and from this Iſland to *Oman*. The *Mehrage* is ſovereign over all theſe Iſlands, and that which he makes his Abode, is extremely fertile, and ſo very populous that the Towns almoſt croud one upon the other. A Perſon of great Probity relates, that when the Cocks here crow at their accuſtomed Hours, juſt as with us, at rooſt upon Trees, they anſwer each other a hundred Leagues around and more, becauſe of the Proximity of the Villages

Villages which almoſt touch each other; and he adds that no Part of it is uninhabited, nor any of its Land uncultivated. Thoſe who travel in this Country may ſtop at every Step, and find Shelter from the Beams of the Noon-day Sun, and if they are tired they may repoſe themſelves every Day at Noon, go which way they will.

Particulars of the Country of Zapage.

Now what follows, which we have from the Teſtimony of ſeveral Perſons, is the moſt remarkable Particular we have heard concerning the Iſland of *Zapage*. There was formerly a King, who was called *Mehrage*. His Palace is ſtill to be ſeen on a River as broad as the *Tygris* at *Bagdad* or at *Baſſora*. The Sea intercepts the Courſe of its Waters, and ſends them back again with the Tide of Flood; and during the Tide of Ebb, it ſtreams out freſh Water a good way into the Sea. This River is let into a ſmall Pond cloſe to the King's Palace, and every Morning the Officer who has Charge of his Houſehold, brings an Ingot of Gold wrought in a particular Manner, which is unknown, and throws it into the Pond in the Preſence of the King. The Tide riſing with the Flood covers it with many others, its fellows, and quite conceals it from Sight; but low Water diſcovers them, and they appear plain by the Beams of the Sun. The King comes to view them at the ſame Time that he repairs to an Apartment of State which

which looks upon this Pond. This Cuſtom is very ſcrupulouſly obſerved, and thus they every Day throw an Ingot of Gold into this Pond, as long as the King lives, nor touch the ſame upon any Account. When the King dyes, his Succeſſor cauſes them all to be taken out, and not one of them is ever miſſed: They count them, and melt them down, and this done, the Sums provening from this great Quantity of Gold, are diſtributed to thoſe of the Royal Houſehold, to the Men, to the Women, and to the Children, to the ſuperior and to the inferior Officers, each receiving a Part, in Proportion to the Rank he bears, and according to the Order eſtabliſhed, among them, for this Diſtribution; and the Surplus is given away to the Poor, and to the infirm. Then they reckon up the Number of Ingots, and what they weigh, and ſay; Such a one reigned ſo many Years, for he left ſo many Ingots of Gold in the Pond of the Kings, and they were diſtributed, after his Death, to the People of his Kingdom. It is a Glory, with them, to have reigned a long while, and to have thus multiplied the Number of theſe Ingots, to be given away at their Death.

A Story of the King of Komar *and the* Mehrage.

Their ancient Hiſtory relates, that one of the Kings of *Komar* would have waged War with him of this Iſland. This Country of *Komar* is the ſame from whence they bring the Wood Aloes called *Hud al Komari*; nor is there a Kingdom proportionably

ably more populous than that of *Komar*. The Inhabitants are all very courageous, and Debauchery with Women, and the Uſe of Wine are forbidden among them, nor have they any Wine in their Country. This Kingdom was at Peace with that of *Zapage*, where reigned the *Mehrage*. They are divided from each other by a Paſſage of ten, or twenty Days ſail, with a very eaſy Gale. They ſay that in former Days there was a young and turbulent King in this Iſland of *Komar*. This King was one Day in his Palace, which looks upon a River much like the *Euphrates* at the Entrance, and but a Day Diſtant from the Sea. His prime Miniſter was with him, and, in the Diſcourſe they had together, mention was made of the Kingdom of the *Mehrage* and its Glory, how well it was peopled and cultivated, and the Croud of Iſlands which owed Obedience thereunto. Then ſaid the King of *Komar* to his Miniſter, *I am taken with a Deſire, which I moſt earneſtly could wiſh to ſee accompliſhed.* The Miniſter, who was a wiſe and a prudent Man, and no Stranger to the Levity of his Maſter, addreſſed him; *My Lord, what is your Deſire? I could wiſh,* replied the King, *to ſee before me, in a Diſh, the Head of the* Mehrage *King of* Zapage. The Miniſter, well aware it was Jealouſy that inſpired him with this Irregularity, made Anſwer, *My Lord, I could wiſh you would not diſturb your Mind with ſuch Thoughts, ſince nothing ever hapned between thoſe People and us, to furniſh us with Matter of Complaint; ſeeing they never offended*

offended us either by Word or deed, and never did us the leaſt Injury. Moreover, they are in an Iſland divided from us, and have no Manner of Communication with our Country; nor do they betray any Thoughts of making a Conqueſt of this Kingdom. No one therefore ought to hearken to ſuch Diſcourſe, or make one Word of Anſwer upon this Head. The King was enraged at this Return, and replyed not thereto; but without any Regard had to the ſage Advice of his firſt Miniſter, he opened the ſame Thing to the principal Officers of State, and to all thoſe of his Court that were preſent.

The Enterpriſe of the Mehrage *againſt the King of* Komar.

This Matter being rumored about by ſeveral Perſons, became of public Notoriety, and at length reached the Ears of the *Mehrage*. He, who then reigned, was a wiſe and an active Prince, of conſummate Experience, and as yet in the Flower of his Days. He called for his firſt Miniſter, and having acquainted him with what he had heard, ſaid to him; *It is by no means proper to declare the Behavior of this giddy Prince, or to betray how little we eſteem him, becauſe of his Youth and little Experience. Nor is it proper to divulge what he has ſaid againſt me; for ſuch Speeches, cannot but be prejudicial to the Dignity of a King, make him contemptible, and take away from his Reputation.* Having thus injoined his Miniſter to conceal what had paſſed between them, he, at the ſame Time, commanded him to prepare a thouſand Ships of middling Burthen, and to equip them with all Things neceſſary, Arms and Ammunition,

munition, and to man them with as many of his beſt Forces as they could carry; then he gave out That he would take a Voyage among the neighbouring Iſlands, under his Dominion, to divert himſelf. He wrote to all the tributary Princes of theſe ſame Iſlands to acquaint them That he deſigned them a Viſit, to recreate himſelf in their Iſlands: And this being the public Talk, each of theſe Kings prepared for the Reception of the *Mehrage*. Mean while, when every Thing was in readineſs as he had ordered, he went on board his Ships, and with a powerful Army ſailed over to the Kingdom of *Komar*. The King and thoſe belonging to his Court were effeminate Creatures, who, all the Day long, did nothing but conſult their Faces and rub their Teeth, eternally with Mirrors and Tooth-picks in their Hands, or carried after them by Slaves. So the King of *Komar* diſcovered nothing of the *Mehrage*'s purpoſe, till he appeared in the Mouth of the River, which was croſſed by the Palace of the King of *Komar*, till he had landed his Troops, who immediately inveſted him with great vigor, and took him. The King was taken in his Palace, and all that belonged to him fled without fighting.

Then the *Mehrage* inſtantly cauſed Proclamation to be made, That he granted entire Security of Life and Effects to all the Inhabitants of the Country; and ſeating himſelf on the Throne of the King of *Komar*, now a Captive, he ordered him to be brought

brought into his Preſence, together with his firſt Miniſter. Then ſaid he to the King of *Komar*: *Who was it filled your Head with a Project unequal to your Strength, and abſolutely impoſſible for you to compaſs? What would you have done if you had gained your End?* This Prince, who had nothing to ſay for himſelf, made no Anſwer. Then continued the *Mekrage*, *If you had enjoyed the Pleaſure you wiſhed, of ſeeing my Head in a Diſh before you, you would have ſpoiled my Kingdom, and made your ſelf Maſter thereof, after you had committed all Sorts of Violence: I will not ſo behave with regard to you; but yet I will execute upon you, what you wiſhed concerning me, and then will I return into my Kingdom, without touching any Thing in your Dominions, and without carrying away ought ſoever of great Value or ſmall, deſirous only that you may be recorded an Example for the Inſtruction of thoſe who ſhall come after you; that no one may exceed the Bounds of his Power, that each may be contented with his own, and that thoſe you have diſturbed may be reſtored to perfect Security.* This ſaid, he ordered them to ſmite off his Head; and then turning to the Miniſter, he ſaid; *You have done all a good Miniſter could do, I know you offered good Advice to your Maſter, and that he hearkened not unto you. Conſult who may beſt ſucceed this* Fool, *for the good of the Kingdom, and ſet him upon the Throne:* Then ſtrait the *Mekrage* departed for his own Territories, and neither did he, or any of his, lay Hands on the leaſt Thing in the Kingdom of *Komar*.

When he arrived in his own Kingdom, he ſat down upon his Throne, and, being in the Place which looked upon the Pond before-mentioned, he cauſed the Head of the King of *Komar* to be put into a Baſon, and ſet before him; and calling in the Chiefs of his Kingdom, he acquainted them with all he had done, and with the Reaſons which had induced him to the Expedition we have related; And they approved the Deed with Acclamations and Prayers for his Proſperity. Then he ordered the Head of the King of *Komar*, to be waſhed, and embalmed, and put into a Coffer; and ſent it back to the King *Komar* who had been appointed in the Room of him he had put to Death, at the ſame time writing a Letter to this new Prince, couched in the following Terms; *What inclined us to do what we did to your Predeceſſor, and your Lord, was his known Malevolence towards us, and that we might ſet an Example to his Equals. We have been ſo happy as to treat him as he would have treated us: But we think it convenient to ſend his Head back to you, having had no Deſign of detaining it, or of arrogating any Glory to our ſelves from the Advantage we obtained over him.* The News of this Action being conveyed to the Kings of the *Indies* and of *China*, it added to the Reſpect they before had for the *Mebrage*: And from that Time it has been a Cuſtom with the Kings of *Komar*, every Morning they riſe, to turn towards the Country of *Zapage*, and to proſtrate themſelves on the Ground, and to make

make the moſt profonnd Inclinations, in Honour of the *Mehrage*.

All the Kings of the *Indies* and of *China* believe the Metempſychoſis or Tranſmigration of Souls, and make it an Article of their Religion. A Perſon of Credit relates, That one of theſe Princes being newly recovered of the Small-Pox, and beholding himſelf in a Glaſs, was deeply troubled to ſee how ſadly his Face was disfigured; and that turning himſelf towards one of the Sons of his Brother, he ſaid to him, Sure it never happened to any Man as to me, to remain in his Body after ſuch a Change; but this Body is only a Veſſel puffed out with Wind, and when the Soul leaves it, ſhe migrates into another; go get upon the Throne, for I am about to ſeparate my Body from my Soul, until I return in another Body. At the ſame Time he called for a ſharp and keen *Cangiar*, with which he commanded his Nephew to cut off his Head, which the other did, and he was afterwards burnt.

[Y] *The Indians hold the Metempſychoſis.*

The Author begins again to ſpeak of China *and ſeveral Affairs relating to that Country.*

The *Chineſe* were wonderfully regular in their Government, before the laſt Revolutions entirely deſtroyed and reduced it to the State it is in at preſent. There was a certain Merchant, a Native of *Choraſſan*, who coming into *Irak*, did there deal to a conſiderable Amount, and having bought up a Quantity of Goods went to

The Story of an Arabian Merchant.

China. This Man was extremely Self-ſh and of invincible Avarice. It hapned that the Emperor of *China* had ſent one of his Eunuchs to *Canfu*, the City for all the *Arabian* Traders, there to purchaſe what he wanted, and was to be had on board of the Ships that were arrived. This Eunuch was one of thoſe who ſhared the moſt conſiderably in his Maſter's good Opinion and Confidence, and was Keeper of his Treaſure and of all his moſt precious Things. A Diſpute aroſe between this Eunuch and this Merchant, about ſome Pieces of Ivory and other Goods, and it ran ſo high, that the Merchant refuſed to deal with him: But this Affair making a great Noiſe, the Eunuch puſhed it ſo far, that he forced from him the Choice of his Goods, regardleſs of whatever the other could ſay to him.

The little Bell.

The Merchant withdrawing himſelf, went privately to *Cumdan*, where the Emperor reſides, and which is two Months diſtant from *Canfu*; and being arrived he went to the String of the Bell mentioned the firſt Book. The Cuſtom was, That whoever pulled it ſhould be ſent a ten Days Diſtance from thence, as a Kind of Baniſhment; it was ordained alſo, that he ſhould be committed to Priſon, there to remain for two whole Months, which expired, the King or Governor of the Province releaſed him, and ſaid, *You have involved your ſelf in an Affair which may turn to your utter Ruin, and to the Loſs of your Life, if you ſpeak not the real Truth; foraſmuch as the Emperor hath*

appointed

appointed Miniſters and Governors to diſtribute Juſtice to you and to your Fellows, nor is there any one of them that would not right you. If, when you appear before the Emperor, your Wrongs are not ſuch as may intitle you to have recourſe to him, it will, moſt certainly, coſt you your Life; to the end that every Man who would preſume to do as you have done, may be deterred from the ſame. Withdraw therefore immediately, and be gone about your Buſineſs. Now if the Party endeavoured to fly he was chaſtiſed with fifty Strokes of the *Bamboo*, and was then ſent back to the Country whence he came; but if he perſiſted in his Demand of Redreſs, he was admitted to an Audience of the Emperor.

The *Choraſſanian* ſtrenuouſly perſiſted in his Demand of Juſtice, and of leave to be admitted to the Emperor, which was at length granted him. The Interpreter asking him his Buſineſs, he related what had befallen him with the Emperor's Officer, and how he had forced from him a Part of his Effects. This Thing was ſoon divulged, and noiſed about at *Canfu*. In the mean time the Emperor commanded the Merchant to be caſt into Priſon, and that Care ſhould be there taken he wanted for neither Victuals nor Drink. At the ſame time he ordered his prime Miniſter to write to the Governor of *Canfu*, charging him to inform himſelf concerning the Complaints of this Merchant, and to examine into the Grounds thereof. At the ſame Time alſo three principal Officers received the ſame Order. Theſe Officers are called *of the*

Right, of the Left, and of the Midſt, and, according to their Rank, have the Command of the Emperor's Forces, under the prime Miniſter; he truſts them with the Guard of his Perſon, and when he takes the Field for ſome military Enterpriſe, or on any other Account, each of them, according to his Rank, marches near him. Theſe three Officers wrote, each apart, what they had, upon the ſtricteſt Enquiry, diſcovered of the Matter; and aſſured the Emperor that the Merchant's Complaint was juſt and true. Theſe firſt Informations were followed and confirmed by many more, ſent to the Emperor from divers Parts, and the Eunuch was cited to appear. No ſooner did he arrive than the Emperor ſeized on all his Effects, and deprived him of his Office as Treaſurer, and then ſaid to him; *Death ought to be thy Doom for giving this Man, who is come from* Choraſſan, *on the Frontiers of my Kingdom, cauſe of Complaint againſt me. He hath been in the Country of the* Arabs, *whence he came into the Kingdoms of the* Indies, *and at laſt to my City, ſeeking his Advantage by Trade; and thou wouldſt have had him return, croſs thoſe Kingdoms, and have ſaid to all the People in his way, I have been abuſed in* China, *where they have ſtript me of my Subſtance. I grant thee thy Life, in Conſideration of thy former Services in the Rank thou holdeſt in my Houſe; but I will conferr on thee a Command among the Dead, foraſmuch as thou haſt not been able to acquit thy ſelf of thy Duty in that thou heldeſt over the Living.*

And

ſtrait he ordered him to be ſent to the Tombs of the Kings, to guard them, and there to remain for Life.

The Order obſerved in the Chineſe *Tribunals.*

One of the Things moſt worthy to be admired in *China*, before the late Commotions, was the good Order they obſerved in the Adminiſtration of Juſtice, and the Majeſty of their Tribunals. To fill them they made Choice of ſuch Men as were perfectly verſed in their Laws, and ſuch, conſequently, as were never at a Stand when they were to paſs a Judgment; Men of Sincerity, zealous in the Cauſe of Juſtice upon every Occaſion, nor to be byaſſed by what the Great could offer to embroil a Diſpute; ſo that Juſtice was always adminiſtred to him who had Right on his ſide. In a Word, they made Choice of upright Men, of Men who equally abſtained from the ſlender Subſtance of the Poor, and from the Preſents of thoſe who would have bribed them therewith.

The Promotion of a ſupreme Judge.

When they deſigned to promote any Man to the Office of principal Judge, they previouſly ſent him to all the chief Cities of the Empire, in each of which he ſtaid a Month or two. In the mean time it was his buſineſs, moſt minutely, to inquire into the Affairs of the People, into all that paſſed in the City, and into the various Cuſtoms. He informed himſelf of all ſuch as deſerved to be believed upon their Word of Teſtimony, and this Knowledge was of uſe to him in the Sequel, as Occaſion required. After he had gone through all

all the Cities, in the Manner aboveſaid, and made a Stay of ſome Time in the moſt conſiderable of them, he repaired to the imperial Court, where he was inveſted with the Dignity of ſupreme Judge. To him then the Emperor referred the Nomination of all the other Judges, and by him were they appointed, after he had acquainted the Emperor with thoſe, who, in his whole Dominions, were moſt worthy of exerciſing Juriſdiction, each in his own City, or in other; for he knew thoſe who were commendable for their Underſtanding, and ſo no one was raiſed, who poſſeſſed not the ſame Endowments, or who bore not Teſtimony according to Truth, when he was interrogated."

The Emperor allows none of his Judges to write to him upon any Affair, when he is informed of the contrary, and even deprives them of their Office. The ſupreme Judge cauſes Proclamation, every Day, to be made before his Gate, and in his Name they cry out, If any Man hath been wronged by the King or Governor, who is not to be ſeen of the People, or by any one of his Relations or Officers, or by any one of the Body of the People; I will do him ample Juſtice, as ſoon as the Offender is put into my Hands, and that I have Charge of him: This Proclamation is thrice repeated. It is an ancient Cuſtom with them, never to degrade a King or Governor of a City, but by virtue of Letters iſſued out by the Council or Divan of Kings; and this is commonly executed for ſome flagrant Malverſation, or when

when Judgment is ſuſpended or delayed. But when the Governor avoids theſe two Things, it is ſeldom he is diſturbed with Letters of Revocation, which are never drawn up but on a lawful Account. The Poſts of Judicature are conferred on none but Perſons of Probity and Lovers of Juſtice; and ſo is good order maintained in the Kingdom.

Of Choraſſan.

This Province is almoſt conterminous with *China*. From *China* to the *Sogd* it is about a two Months Journey, through impracticable Deſarts, and through a Country all over covered with Sand, where no Water is to be found. It is not watered by any Rivers, nor is there any Habitation in the Purlieus of this Province; and for this Reaſon it is that the *Choraſſanians* can make no Irruptions into *China*. That Part of this Empire which lies fartheſt weſtward, is the Province of *Madu*, which borders upon *Ti-* Madu.
bet, ſo that on this ſide the two Nations are at perpetual War with each other. Among thoſe of our time who have travelled into *China*, we were acquainted with one who told us he had ſeen a Man that had a Veſſel with Musk in it, on his Back, and had travelled on Foot from *Samarcond* to *Canfu*, the Port for all Merchants from *Siraf*. He had, by Land, traverſed all the Cities of *China*, one after another, which he might eaſily do, be- *Musk of Tibet.*
cauſe the Provinces of *China* and *Tibet*, where

the

the Musk-creature is met with, are contiguous and not divided by any Separation. The *Chineſe* carry off as many of theſe Creatures as they can lay Hands on, and thoſe of *Tibet*, on their Part, do the ſame. But the Musk of *Tibet* is far preferable to that of *China* for two Reaſons: *Firſt* in *Tibet* this Creature feeds on aromatic Paſtures, while in *China* he has nothing to ſubſiſt him but what is common. *Secondly* the *Tibetians* preſerve their Bladders or Cods of Musk in the pure natural State, while the *Chineſe* adulterate all that come into their Hands. They dip them alſo into the Sea, or elſe expoſe them to the Dew, and having kept them ſome time, they take off the outward Membrane, and then cloſe them up; and this Musk paſſes in the Country of the *Arabs* for Musk of *Tibet*, becauſe of its Excellence.

The moſt exquiſite of all the Sorts of Musk, is what the Roe-Bucks, that yield it, leave behind them when they rub themſelves againſt the Rocks in the Mountains; for the Humor, whence it is generated, falling down towards the Navel of the Creature, it there gathers into a Quantity of turbid Blood, juſt after the Manner of Biles, and ſuch like Tumors. When this Swelling is ripe, the Creature, who is ſenſible of a painful Itching, ſeeks out for Stones and rubs himſelf againſt the ſame, till he opens his Sore, and the Contents run out. Now as ſoon as this Matter falls from the Creature, it coagulates, the Wound cloſes, and

and the ſame Kind of Humor gathers to a Head again as before.

In *Tibet*, there are Men who go in queſt of this Musk, and are very ready at knowing it; and having found it, they carefully collect it, and put it up in Bladders; and it is carried to their Kings. This Musk is moſt exquiſite when it has, as we may ſay, ripened in the Bladder of the Creature which bears it: It ſurpaſſes all others in goodneſs, juſt as Fruit is better when it is gathered ripe from the Tree, than when it is pulled green.

Another Sort of Musk.

There is ſtill another way of getting Musk. They inſnare the Creature in Toils, and ſhoot him with Arrows: But it often happens that the Hunters cut the Tumors of the Creature before the Musk is elaborated; and in this Caſe it has, at firſt, an ill Scent that prevails till the Matter is thickened, which ſometimes does not happen in a great while, but as ſoon as it coagulates it turns to Musk.

The Musk-Creature.

The Musk-Creature is like our Roe-Buck, his Skin and Colour the ſame, with ſlender Legs, a ſplit Horn, ſtrait, but ſomewhat bending withal. On each ſide, he has two ſmall white Teeth, which are ſtrait, and riſe above his Muzzle, each half a Finger, or ſomewhat leſs, in length, and in turn not unlike the Teeth of the Elephant; and this is the diſtinguiſhing Mark between theſe Creatures and other Roe-Bucks.

The Emperor of China's Letters conveyed by Poſt Horſes

The Emperors of *China* write to the Kings or Governors of Cities, to the Eunuchs

nuchs or Lieutenants, and their Letters are conveyed by Poſt-Horſes with a cut Tail, diſpoſed almoſt like the Poſts among the *Arabs*, in the Order every Body knows.

Several Chineſe Cuſtoms.

Beſides what we have here related concerning the *Chineſe* Cuſtoms, it is uſual for the Princes, and even the People, to make Water ſtanding. Perſons of Dignity, as the Kings and the principal Officers, have gilded Canes, a Cubit long, which are bored through; and theſe they uſe when they make Water, ſtanding upright all the time, and the Tube carries the Water a good Diſtance from them. They are of Opinion that Pains in the Kidneys, the Strangury and Stone, are cauſed by making Water in a ſitting Poſture; and that the Reins cannot free themſelves of thoſe Humors but by ſtanding to evacuate, and that thus this Poſture contributes to the Preſervation of Health.

They ſuffer their Hair to grow, for the Men will not round the Head of a Child, when he comes into the World, as do the *Arabs*: For they ſay it cauſes a conſiderable Alteration in the Brain, and that common Senſe is notably impaired thereby. They ſuffer the Head then to be all covered with Hair, which they carefully comb.

Their Marriages.

As for their Marriages, they obſerve the Degrees of Conſanguinity after this Manner. They are divided, among themſelves, into Families and Tribes, like the *Arabs*, and ſome other Nations; and they know each other by the Difference of their Deſcents. No one marries in his own Tribe, juſt as the

the Children of *Thummim* among the *Arabs*, take not to Wife a Daughter of the Race of *Thummim*, and a Man of one Family eſpouſes not a Woman of the ſame; but, for Example, a Man of the Family of *Robayat* marries into that of *Modzar*, and, inverſely, a *Modzar* conjoins with a *Robayat*. They are of Opinion that ſuch Allyances add to the Nobility of the Children.

Some Particulars concerning the Indies.

In the Kingdom of the *Balhara*, and in all the other Kingdoms of the *Indies*, there are Perſons who burn themſelves. This Cuſtom proceeds from their Notion of a Metempſychoſis or Tranſmigration, which they firmly believe as a Truth never to be called in Queſtion among them. [AA] *Indians that burn themſelves.*

There are Kings who upon their Acceſſion obſerve the following Ceremony. They dreſs a great Quantity of Rice, and pour it out upon Leaves of the *Monſa*, in Sight of the King. Then three or four Hundred Perſons come of their own accord, without the leaſt Conſtraint on the part of the King, and preſent themſelves before him. After he has eaten ſome of this Rice, he gives a little of it to each of them, as faſt as they come up to him, one after another, and they eat it in his Preſence. By eating of this Rice they all engage to burn themſelves on the Day the King dyes, or is ſlain, and they punctually fulfil their Promiſe, throwing themſelves into the [Z]

Fire

Fire till the very laſt, ſo that not one Soul of them is left behind.

[AA] *Their Manner of burning themſelves.*

When a Man is determined to burn himſelf, he firſt goes to the King's Palace to ask leave ſo to do; and having obtained it, he goes round the public Squares of the City, and makes his way to the Place where the Pile is heaped up with Store of dry Wood; while round about it ſtand many Perſons who feed the Fire, ſo that it is very violent and blazes prodigiouſly. At laſt the Perſon comes preceded by a Number of Muſical Inſtruments, and ſurrounds the Place in the midſt of his Friends and Relations. During which, ſome put upon his Head a Garland of Straw or dry Herbs, which they fill with burning Coals, whereon they pour Sandarac, which catches Fire as ſtrongly as Naphtha. Nevertheleſs he continues the Proceſſion, although the Crown of his Head be all on Fire, and the Stench of his burnt Fleſh be ſmelt, not ſo much as changing Countenance, in the leaſt Degree, or betraying the leaſt Senſe of Pain. At laſt he comes to the Pile, throws himſelf into it, and is ſoon reduced to Aſhes.

A certain Perſon ſays he ſaw one of theſe *Indians* burn himſelf; and avers that when he came near to the Pile, he drew out a *Cangiar*, and with it ript down from his Breaſt to the Rim of his Belly; and that this done, he with his left Hand pulled out a Flap of his Liver, and with the *Cangiar* cut off a Piece of it, which he gave to one of his Brothers, talking all the Time, and

and diſplaying an invincible Contempt of Death, and a wonderful Patience under his Torments, till at laſt he leaped into the Fire, to go to Hell.

Indians who have particular Opinions.

The Perſon who told this, added that, in the Mountains of this ſame Country, there are *Indians* who, in Opinions and Manners, differ but little from thoſe we call *Kanifians* and *Jelidians*, and who are addicted to all Manner of Superſtition and Vice. There is a great Emulation between theſe Mountaineers and the People on the Coaſt; the latter continually going up to the Mountains to dare the Inhabitants there to do as they do; and the Mountaineers, on their part, as frequently coming down to the Coaſt with Defiances of the ſame Nature.

A very remarkable Story.

Among others, There once came down a Man on this Errand, and having gathered a Number of the Inhabitants of the Coaſt about him, who came as well out of Curioſity to ſee the Sight as with Intent to imitate him; He told them to do what he was about to perform, or, if they deſpaired of doing it, acknowledge themſelves overcome. He ſat himſelf down then in a Place planted with Canes, and directed them to bend one of them down to the Ground. Theſe Canes are like our Sugar-Canes, bend like them, and have a very large Stem: When they are laid hold on at Top, they obey and ſtoop to the Ground; but as ſoon as they are let go, they violently fly up to their firſt Rectitude. One of the largeſt of theſe he cauſed to be bowed down to

his Height, and faſtened his Hair ſtrongly thereto; when taking in hand his *Cangiar* which ſparkled like Fire, ſo keen it was, he ſaid to thoſe about him, *I am going to cut off my Head with this Cangiar,—as ſoon as it is ſevered from my Body, let go the Cane, and when it flies up with my Head I will laugh, and ſo you ſhall hear me do.* The People of the Coaſt had not Courage enough to imitate him. The Perſon who related theſe Things to us, did it without Emotion or Wonder, and in our Times theſe Facts are very generally known; for this part of the *Indies* is in the Neighbourhood of the Country of the *Arabs*, and we hear from thence every Day.

Aged Indians *requeſt to be thrown into the Fire.*

Farthermore, it is a cuſtomary Thing for Men and Women, of the *Indian* Blood, to deſire thoſe of their Family to throw them into the Fire, or drown them, when they are grown old, or perceive themſelves to ſink under the Weight of their Years; firmly believing they are to return in other Bodies. They burn their Dead.

The bold Actions of Indian *Robbers.*

It has oftentimes hapned in the Iſle of *Sarandib*, where there is a Mine of precious Stones in a Mountain, the Pearl-Fiſhery, and other rare and extraordinary Things, That an *Indian* would come into the *Buzar* or Market-place, with his *Kri*, as they call a Kind of *Cangiar* they wear, made after a particular Manner, and ſeize on the moſt wealthy Merchant there preſent, and holding his *Kri* to his Throat, lead him, by the Veſt, out of the City, in the midſt of a Throng

of

of People, while not a Soul of them dared to attempt his Reſcue: For if any Attempt of the Kind was made, the *Indian* was ſure to kill the Merchant, and make away with himſelf. When he had got him out of the City, he obliged him to redeem himſelf with a great Sum of Money. This Outrage continued till the Kings ordained, That every *Indian*, who preſumed upon the like, ſhould be ſeized; but offering to execute this Order, the *Indian* killed the Merchant firſt, and then himſelf. The ſame Misfortune befel many other Merchants, and after this Manner did a Number, both of *Arabs* and *Indians*, periſh; wherefore the Merchants ſought after other Means to ſecure themſelves, and the *Indians* were no longer apprehended.

Mines of precious Stones in the Iſle of Sarandib.

In the Mountain of *Sarandib* they find precious Stones of various Colours, Red, Green, and Yellow, moſt of which are, at certain times, forced out of Caverns and other Receſſes by Waters and Torrents. In theſe Places the King has his Officers to keep an Eye over thoſe who pick them up. Many times alſo they are dug out of Mines, juſt like Metals, and they ſometimes find precious Stones in the Ore, which muſt be broken to get at them.

Laws of Sarandib.

The King of this Iſland has Laws which are the Groundwork of the Religion and Government of the Country. Here are Doctors, and Aſſemblies of learned Men like thoſe of the *Hadithis* among the *Arabs*. The *Indians* repair to theſe Aſſemblies and

[BB] Theſe are the Repoſitaries of

the *Mohammedan* Tradition.

write down what they hear of the Lives of their Prophets, and the various Expoſitions of their Laws. Here is a very great Idol of the fineſt Gold; but concerning the Weight thereof Navigators are not agreed. Here alſo are Temples where great Sums of Money are expended.

Jews and other Sects.

In this ſame Iſland there is a very great Multitude of *Jews*, as well as of many other Sects, even *Tanwis* or *Manichees*, the King permitting the free Exerciſe of every Religion. At the End of this Iſland are Valleys of great Length and Breadth, which extend quite to the Sea. Here Travellers ſtay two Months, and more in that called *Gab Sarandib*, allured by the Beauty of the Country, bedecked with Trees and Verdure, Water and Meads, and bleſſed with a wholeſom Air. This Valley opens upon the Sea called *Harkand*, and is tranſcendantly pleaſant. You there buy a Sheep for half a Dram, and for the ſame you purchaſe as much of their Drink as may ſuffice many Perſons. This Drink is made of Palm-Honey boiled, and prepared with the *Tari* [*Taddi*] or Juice which runs from the Tree.

The Paſtimes of the Inhabitants.

Gaming is the moſt uſual Occupation of the Inhabitants here. They play at Draughts, and their other principal Paſtime is fighting of Cocks, which are very large in this Country, and better provided with Spurs than Cocks commonly are; and beſides this the *Indians* arm them with Blades of Iron in the Faſhion of *Cangiars*. Upon theſe Combats they bet Gold, Silver, Lands, Farms,

Farms, and many other Things which are won by the Maſter of the Cock that beats. They play alſo at Draughts, and venture great Sums upon the Chance of this Game, but with ſuch Fury, That thoſe who have not wherewithal, Debauchees and deſperate People, often play away the Ends of their Fingers. While they are at play, they have a Fire by them, and thereon a Pot of Walnut, or *Seſame* Oil; they have no Oil of Olives; and they place a little, but very ſharp, Hatchet between them. When one of them has won a Game, the other lays his Hand upon a Stone, and the Winner cuts off the End of the Loſer's Finger with the Hatchet; and the Patient dips his injured Part into the boiling Oil, to cauteriſe the Wound. And yet they cannot ſhake off this evil Habit of Gaming; on the contrary, they ſometimes perſiſt in it ſo obſtinately and ſo long, that, before they part, they have all their Fingers thus mutilated. Some of them will take a Wick, and ſoaking it in Oil, apply it to ſome Member, ſet Fire to it, and let it burn ſo that the Scent of the burnt Fleſh is ſmelt by thoſe who play with them, while the Parties themſelves betray not the leaſt Senſe of Pain.

Exceſſive Debauchery.

Debauchery runs high in this Country, as well among the Women as among the Men; for they are laid under no Reſtraint. It runs ſo high, that ſometimes a foreign Merchant, juſt arrived from Sea, ſhall ſend for the Daughter of a King of the Country, and ſhe ſhall come to him to the Fiſhing grounds, with

her Father's Conſent and Privity. Wherefore the *Mohammedan* Doctors of *Siraf* ſtrictly warn young People not to go that way.

Rains in the Indies.

In the *Indies* there are heavy Rains, which the People of the Country call *Jaſara*. They laſt three whole Months, during Summer, inceſſantly Night and Day, and ſcarce does the Winter ſtop them. The *Indians*, to the beſt of their Abilities, prepare themſelves againſt theſe Rains, ſome Time before they fall; and no ſooner do they come on than they ſhut themſelves up in their Houſes, made of Wood and Cane interwoven, and thatched with Leaves. They ſtir not out during all this Time, and no Soul is ſeen abroad, no not even the Artificers, who now do their Work at Home; and during this Seaſon they are ſubject to ſeveral Sorts of Ulcers in the Sole of the Foot, cauſed by the Damps.

These Rains fecundate the Land.

Theſe Rains are the Life of the *Indians*; were they to fail, they would be reduced to the deepeſt Want. For their Fields, ſown with Rice, are watered only by Rains, and are fecundated thereby; if great Store of Water ly upon the Rice Grounds they need no other help, or to be watered by Art. But when the Rains are plentifully ſhowered down, the Rice thrives abundantly, and even becomes much better in Kind. It never Rains in the Winter.

[BB] Bramins, Indian Devotees.

The *Indians* have Devotees and Doctors known by the Name of *Bramins*. They have Poets alſo who compoſe Verſes, ſtuffed with Flattery, in Praiſe of their Kings:

Aſtrologers

Aſtrologers they have, Philoſophers, Sooth-ſayers, and Men who obſerve the Flight of Birds, and others who pretend to the Calculation of Nativities, particularly at *Kauge*, a great City in the Kingdom of *Gozar*.

In the *Indies*, there are certain Men called *Bicar*, who go all their Life-time naked, and ſuffer their Hair to grow till it hides their hinder Parts, and the reſt of their Body. They ſuffer alſo their Nails to grow, ſo that they become pointed and ſharp as Swords, nor do they ever cut them, but leave them to break and fall off as it happens; and this they obſerve as a religious Duty. Each of them has a String about his Neck, whereto hangs an earthen Porringer; and when they are preſſed by Hunger, they ſtop at the Door of ſome *Indian* Houſe, and thoſe within immediately and joyfully bring out Rice to them, believing there is great Merit in ſo doing; while they eat out of the Porringer and withdraw, never returning to make the ſame Requeſt, if not by Neceſſity urged thereto. *Indian Penitents.*

The *Indians* have many Laws and religious Precepts, by which they imagin they pleaſe God: Of ſuch as theſe it is written in the *Koran*, *The Wicked have a mighty Pride.* One part of their Devotion conſiſts in building of *Kans* or Inns, upon the Highways, for the Accommodation of Travellers; where alſo they ſet up Dealers, of whom the Paſſengers may purchaſe what they may happen to want. They there alſo ſettle public Women, ſuch as are in the *Indies*, who expoſe [CC] *Religious Precepts.*

themſelves to Travellers; all which the *Indians* number among their meritorious Deeds.

[EE] *Public Women.* In the *Indies* they have public Women called *Women of the Idol*, the Origin of whoſe Inſtitution is ſuch: When a Woman has laid herſelf under a Vow, that ſhe may have Children; if it happens that ſhe brings forth a handſom Daughter, ſhe carries the Child to the *Bod*, ſo they call the Idol they worſhip, and there leave her. When this Girl has attained a proper Age, ſhe takes an Apartment in this public Place, and ſpreads a Curtain before her Door, and waits the Arrival of Strangers, as well *Indians* as Men of other Sects, to whom this Debauchery is made lawful. She proſtitutes herſelf at a certain rate, and delivers her Gains into the Hands of the Idol's Prieſt, to be by him diſpoſed of, for the uſe and Support of the Temple. We praiſe the Almighty and Glorious God, who hath choſen us to be free from the Sins which defile the Men involved in Infidelity.

[FF] *The Idol of Multan.* Not very far from *Almanſur* there is a famous Idol called *Multan*, whither they reſort in Pilgrimage from the remoteſt parts, even from diſtances of ſeveral Months. Some of the Pilgrims bring with them the odoriferous Wood *Hud al Camruai*, ſo called from the City of *Camrun*, where they have an excellent Wood Aloes, which they offer to this Idol; delivering it to the Prieſt of the Temple that he may burn it before his God. Some of this Wood is worth two hundred

hundred *Dinars* the *Man*, and is commonly marked with a Seal, to diſtinguiſh it from another kind of the ſame Wood, of leſs Value. It is uſual for Merchants to buy it of theſe idolatrous Prieſts.

Particular Devotion.

There are, among the *Indians*, certain Men who make Profeſſion of Piety, and whoſe Devotion conſiſts in ſeeking after unknown Iſlands, or ſuch as are newly diſcovered, there to plant Coco-nut Trees, and to ſink Wells of Water for the Uſe of Ships that ſail to thoſe Parts.

Whole Ships built, &c. with the Coco-nut Tree.

There are People, at *Oman*, who croſs over to the Iſlands that produce the Coco-nut, carrying with them Carpenter's and all ſuch like Tools; and having felled as much Wood as they want, they let it dry, then ſtrip off the Leaves, and with the Bark of the Tree they ſpin a Yarn, wherewith they ſew the Planks together, and ſo build a Ship. Of the ſame Wood they cut and round away a Maſt; of the Leaves they weave their Sails, and the Bark they work into Cordage. Having thus compleated their Veſſel, they load her with Coco-nuts, which they bring and ſell at *Oman*. Thus is it that, from this Tree alone, ſo many Articles are convertible to uſe, as ſuffice not only to build and rig out a Veſſel, but to load her when ſhe is compleated, and in a Trim to ſail.

The Country of the Zinges or Negroes.

The Country of the *Zinges* or *Negroes* is of vaſt Extent. They there commonly ſow Millet, which is the chief Food of the Negroes. Sugar-canes alſo they have, and other

other ſorts of Trees; but their Sugar is very black. Theſe People have a Number of Kings, who are eternally at war with each other. About their Kings they have certain Men called *Moharamin*, becauſe each of them bores his Noſe, and there wears a Ring. They have Chains alſo faſtned about their Necks; and when they are at war, and going to fight, they each take one end of his Neigbour's Chain, and paſs it thro' the Ring that hangs under his Noſe; two Men hold this Chain, and ſo prevent the reſt from advancing towards the Enemy till Deputies have been, from Side to Side, to negotiate a Peace, which if it is concluded, they take their Chains about their Necks again, and retire without fighting: But when they once begin to unſheath the Sword, no Soul of them quits his Poſt till he is ſlain.

They have great Reſpect for the Arabs.

In their Hearts they have all a profound Veneration for the *Arabs*, and when they chance to ſee any one of them, they fall down before him, and cry, This Man comes from the Kingdom where flouriſhes the Date-bearing Palm, for they are very fond of Dates.

Derviſes, Preachers.

Among theſe People there are Preachers, who harangue them in their own Tongue, nor may the *Catebs* or Orators of any other Nation whatſoever be compared with them. Some of theſe profeſs a religious Life, and are covered with the Skin of a Leopard or Ape. One of theſe Men, with a Staff in his Hand, ſhall preſent himſelf before them,

and

and, having gathered a Multitude of People about him, preach all the Day long to them; he ſpeaks of God, and recites the Actions of their Countrymen who are gone before them. From this Country they bring the Leopards Skins called *Zingiet*, ſpotted with red and black, very great and very broad. [GG]

In this ſame Sea is the Iſland of *Socotra*, whence the *Socotrin* Aloes. This Iſle lies near the Land of the *Zinges*, and near alſo to the Country of the *Arabs*, and moſt of its Inhabitants are Chriſtians, which is thus accounted for: When *Alexander* ſubdued the Kingdom of the *Perſians*, his Preceptor, *Ariſtotle*, to whom he had by Letters communicated his Conqueſts, wrote back to him to deſire That by all means he would ſeek after the Iſland of *Socotra*, which afforded Aloes, an excellent Drug, and without which they could not make up the famous Medicament called *Hiera*. That the beſt way would be to remove the Inhabitants thence, and, inſtead of them, plant a Colony of *Greeks*, that they might ſend Aloes into *Syria*, *Greece*, and *Egypt*. Accordingly, *Alexander* gave the neceſſary Orders to diſpoſſeſs the Inhabitants, and to ſettle a Colony of *Greeks* in their ſtead. Then he commanded the Kings of the Nations, who divided his Empire, after he had ſlain the great *Darius*, to execute the Orders he had iſſued out for the Preſervation of theſe *Greeks*. They remained then as a Guard upon this Iſland, till God ſent *Jeſus Chriſt* into the World; when the *Greeks* of this ſame Iſle, being

The Iſland of Socotra. V. Geogr. Nubi. p. 24.

This is the Eaſtern Notion.

being informed concerning his Advent, embraced the Chriſtian Faith, as the other *Greeks* had done before them; and in the Profeſſion of this Faith have they perſevered to this Day, as well as all the Inhabitants of the other Iſles.

The Seas of theſe Parts. In the firſt Book, no mention is made of the Sea which ſtretches away to the right, as Ships depart from *Oman* and the Coaſt of *Arabia*, to launch into the great Sea: But the Author deſcribes only the Sea on the left hand, in which are comprehended the Seas of *India* and *China*, which he ſeems to have particularly had in his Eye. In this Sea, which is, as it were, on the right of the *Indies*, as you leave *Oman*, is the Country of *Sihar* [*Shihr*] where Frankincenſe grows, and other Countries poſſeſſed by the Nations of *Ad*, *Hamyar*, *Jorham*, and *Thabateba*. The People of this Country have the *Sonna* in *Arabic*, of very ancient Date, but, in many things, different from what is in the Hands of the *Arabs*, and containing many Traditions to us unknown. They have no Villages, and they lead a hard and a very miſerable Life.

Theſe are Tribes of Arabs. [HH]

The Country they inhabit extends almoſt as far as *Aden* and *Judda* upon the Coaſt of *Yaman* or *Arabia the Happy*. From *Judda* it ſtretches up into the Continent as far as the Coaſt of *Syria*, and ends at *Kolzum*. The Sea is, in this part, divided by a Slip of Land, which God hath fixed as a Line of Separation between theſe two Seas, as it is written in the *Koran*. From *Kol-*

zum

zum the Sea ſtretches along the Coaſt of the *Barbarians* to the Weſt Coaſt, which is oppoſite to *Yaman*, and then along the Coaſt of *Ethiopia*, from whence you have the Leopard Skins of *Barbary*, which are the beſt of all, and moſt skilfully dreſſed; and laſtly, along the Coaſt of *Zeilah*, whence you have Amber and Tortoiſe-ſhell.

When the *Siraf* Ships arrive in this Sea, which is to the right of the Sea of *India*, they put into *Judda*, where they remain; for their Cargo is thence tranſported to *Kahira* [*Cairo*] by Ships of *Kolzum*, who are acquainted with the Navigation of the Red Sea, which thoſe of *Siraf* dare not attempt, becauſe of the extreme Danger, and becauſe this Sea is full of Rocks at the Water's Edge; becauſe alſo upon the whole Coaſt there are no Kings, or ſcarce any inhabited Place; and, in fine, becauſe Ships are every Night obliged to put into ſome Place of Safety, for Fear of ſtriking upon the Rocks; they ſail in the Day time only, and all the Night ride faſt at Anchor. This Sea, moreover, is ſubject to very thick Fogs, and to violent Gales of Wind, and ſo has nothing to recommend it, either within or without. It is not like the Sea of *India*, or of *China*, whoſe Bottom is rich with Pearls and Ambergreeſe; whoſe Mountains of the Coaſt are ſtored with Gold and precious Stones; whoſe Gulfs breed Creatures that yield Ivory; and among the Plants of whoſe Shores are Ebony, Red-wood, the Wood of *Hairzan*, Aloes, Camphire, Nutmegs, Cloves, Sandal

The Navigation of the Siraf *Traders.*

V. Lud. Barth. p. 155.

dal Wood, and all the other Spices and Aromatics; where Parrots and Peacocks are Birds of the Foreſt; and Muſk and Civet are collected upon the Lands. In ſhort, ſo productive are theſe Shores of eſtimable things, that it is impoſſible to reckon them up.

Ambergreeſe. Ambergreeſe, which is thrown upon the Coaſt of this ſame Sea, is waſhed to Shore by the Swell: It begins to be found on the *Indian* Sea, but whence it comes is unknown. We only know that the beſt of it is thrown upon the *Barbarian* Coaſt, or upon the Confines of the Land of Negroes, towards *Sihar*, and Places thereabouts. It is of a bluiſh white, in round Lumps. The Inhabitants of this Country have Camels trained up to the Buſineſs, which they mount by Moonſhine, and ride along ſhore. Theſe Camels are broke to this, and as ſoon as they perceive a piece of Amber, they bend their Knees, and their Rider picks it up.

Another ſort of Amber. There is another ſort which ſwims in great Lumps upon the Surface of the Sea, almoſt like the Body of an Ox, or a little leſs, and weigh a great deal. When a certain Fiſh of the Whale-kind, called *Tal*, ſees theſe floating Lumps, he ſwallows the ſame, and is killed thereby. Then they ſee the Whale floating upon the Surface, and inſtantly the Men who are accuſtomed to this ſort of Fiſhery, and know when theſe Whales have ſwallowed Amber, go out to him in their Boats; and darting him with Iron Harpoons, they tow him to ſhore, where

where they ſplit him down the Back, and take out the Amber: What they find about the Belly of the Creature is commonly ſpoil'd with the Wet, and contracts an unpleaſant Scent. You may buy the Bones of this Fiſh, at the Druggiſts of *Bagdad* and *Baſſora*. The Amber which has not been infected by Ordure, in the Belly of the Whale, is perfectly good. It is a uſual thing to make Stools of the *Vertebræ* of the Back-bone of this Whale called *Tal*.

Buildings of Whale Ribs.

They ſay, that in a Village, ten Leagues from *Siraf*, called *Tain*, there are old Houſes neatly enough built, the Lintels of whoſe Doors are of the Rib of this Whale. I have heard a Perſon ſay, That formerly one of them was thrown upon the Coaſt, not very far from *Siraf*; and that going to view him he ſaw People getting upon the Back of this Creature with Ladders; and that the Fiſhermen expoſed him to the Sun, ſliced away his Fleſh, and having digged a Pit, gathered up the Greaſe which was melted by the Sun; and that having drained off all the Oil, they ſold it to the Maſters of Ships. This Oil, mixed up with another kind of Stuff, in uſe with Seamen, ſerves for calking of Ships, to ſecure the Seams of the Planking, and to ſtop up Leaks. This Whale Oil is negotiated for great Sums of Money.

Whale Oil.

Of Pearls.

Before we ſpeak of Pearls, and the manner of their Formation, Let us praiſe God, who

who hath created them by his Providence, who hath produced all Creatures upon Earth, and who even from them produces others, and many and various Things which Men know not, wherefore do we aſcribe unto him all Majeſty, and bleſs his mighty and glorious Name.

The Formation of Pearls. Pearls begin to be formed of a Subſtance at firſt, ſomewhat like the Plant called *Anjedana*, being of Size the ſame, in Colour and Figure pretty alike, ſmall, thin, and tender, juſt like the Leaves of this Plant. At firſt it ſwims feebly on the Surface, and ſticks to the Sides of Ships, under Water; where, in time, it hardens, grows, and gets covered with a Shell. When theſe Oyſters become heavy, they fall down to the Bottom of the Sea, where they ſubſiſt after a manner to us unknown. They appear no other than a piece of red Fleſh, like the Tongue towards the Root, without Bones, Sinews, or Veins.

Different Opinions upon this Head. But there are various Opinions touching the Production of Pearls; and ſome ſay, When it rains the Oyſters riſe up to the Surface, and that, gaping, the Drops of Water they catch turn to Pearls. Others ſay they are generated in the Oyſters themſelves, which is moſt likely, and is confirmed by Experience. For moſt that are found in Oyſters, are fixed and move not: When they are looſe the Merchants call them *Seed Pearl*. God alone knoweth how this Matter is. Now this is the moſt wonderful thing we have heard concerning the Subſiſtance of Oyſters.

A

A certain *Arab* came formerly to *Baſſora*, and brought with him a Pearl worth a great Sum of Money: He ſhew'd it to a Druggiſt of his Acquaintance, and, ignorant of the Value thereof, asked him what he thought of it. The Merchant telling him it was a Pearl, the *Arab* asked him what it might be worth; and he valued it at a hundred Pieces of Silver. The *Arab*, all aſtoniſhed at his Words, asked if any Perſon would be willing to give him what he had ſaid; whereupon the Merchant counted out a hundred Drams to him; and with this Money did the *Arab* purchaſe Corn to carry back into his own Country. The Merchant, on the other hand, brought the Pearl to *Bagdad*, and ſold it at a very high rate, which inabled him to deal very conſiderably thereafter. Now this ſame Merchant declared, that he had examined the *Arab* touching the Origin of Pearls, and that he delivered himſelf to the following Effect. *The Story of a Pearl.*

I was going along, ſaid he, by *Saman*, in the Diſtrict of *Bahrein*, not very far diſtant from the Sea; and upon the Sand I ſaw a dead Fox, with ſomething, at his Muzzle, that held him faſt. I drew near, and ſaw a white, lucid Shell, in which I found the Pearl I took. Hence he gathered, that the Oyſter was upon the Shore, driven thither by Tempeſt, which very often happens. The Fox paſſing by, and leering at the Meat of the Oyſter, whoſe Shell ſtood open, did jump thereon, and thruſt in his *Recital touching the Origin of Pearls.*

Muzzle to ſeize the Fiſh, who, cloſing, locked him faſt, as has been ſaid. For it is a Property of theirs, never to let go their hold of any thing, except forcibly opened by an Iron at the Edges. This is the Oyſter that breeds Pearls, which it as carefully keeps as a Mother her Child. When therefore it was ſenſible of the Fox, it withdrew, as to avoid an Enemy; and the Fox feeling himſelf ſqueezed, did beat the Ground on each hand, till he was ſtifled, and ſo dyed. The *Arab* found the Pearl, and God would have it that he ſhould apply himſelf to the Merchant, a very happy thing for him.

Kings of the Indies *wear Ear-rings.*

The Kings of the *Indies* wear Ear-rings of precious Stones ſet in Gold. They wear alſo Collars of great Price, adorned with precious Stones of divers Colours, but eſpecially green and red; yet Pearls are what they moſt eſteem, and their Value ſurpaſſes that of all other Jewels; they at preſent hoard them up in their Treaſures, with their moſt precious things. The Grandees of their Court, the great Officers and Captains, wear the like Jewels in their Collars. They dreſs in a half Veſt, and carry a Paraſol of Peacocks Feathers to ſhade them from the Sun; and are ſurrounded by thoſe of their Train.

Indians *who refuſe to eat with each other.*

There are certain *Indians*, who never eat two out of the ſame Diſh, or upon the ſame Table, and would deem it a very great Sin if they ſhould. When they come to *Siraf*, and are invited by the conſiderable Merchants, where they a hundred

in Number, more or leſs, they muſt each have a ſeparate Diſh, without the leaſt Communication with the reſt.

Their Kings, and Perſons of high Quality, have freſh Tables made for them every Day, together with little Diſhes and Plates, wove of the Coco-nut Leaf; in which they eat what is prepared for their Subſiſtance: And their Meal over, they throw the Table, the Diſhes and Plates, into the Water, together with the Fragments they have left. Thus at every Meal they have a new Service. *Plates and Diſhes made of the Coco-nut Leaf.*

To the *Indies* they formerly carried the *Dinars*, called *Sindiat*, or Gold Pieces of the *Sind*, and the *Dinar* there paſſed for three of ours, and even more.

Thither alſo are carried Emeralds from *Egypt*, which are ſet for Rings.

ſpect of them, as being ſubordinate to no other; and the rather, as neither the Patriarch of *Antioch*, nor him of *Alexandria* ever aſſumed the Style of Catholic. But the diſpute is inconteſtably decided by the Teſtimony of the *Neſtorian* Church her ſelf, who acknowledges an *Hananjaſhuah* among her Catholics, or Patriarchs, and declares he lived about the time this Monument was erected. Several of the Names which fill up the Margins of the Stone, are compounded of two Words, a Cuſtom more prevalent among the *Syrians* of *Meſopotamia*, and the *Neſtorians*, than with any of the reſt; and this added to the Arguments before offered, confirms theſe Preachers to have been of their Communion. And what ſtill proves it more and more, is the manner of explaining the Myſtery of the Incarnation; for through the Clouds of the *Chineſe* Style, we diſcern the Doctrin of this Sect, which admits the Union but by the Inhabitation of the Word, and the Communication of his Dignity and infinite Power.

This is all we learn from the *Syriac* Inſcription; but the *Chineſe* Words contain a more minute Detail of the Progreſs of this Miſſion. It is there ſaid that this *Olopuen* from *Tacin*, that is, from *Syria* or *Judæa*, did in the Year which coincides with the DCXXXVI of *Jeſus Chriſt*, in the Reign of *Tai ſum-ven*, promulgate the Law of the true God; that this Prince approving of it, commanded it to be proclaimed all

The Chineſe *part of the Inſcription alone contains what is ſaid of the Progreſs of Chriſtianity.*

all over *China*, and the Emperor's Edict to that End is ſummarily referred to, bearing Date DCXXIX; that at the ſame time a Church was built in the Royal City of *Iminſan*. That ſome Years afterwards, in DCLI. under the Emperor *Cao-çun*, the Chriſtian Faith was known in every Province of *China*. That in the Years DCXCIX. and DCCXIII. the *Bonzes*, or idolatrous Prieſt, raiſed ſome tumult againſt the Chriſtians; but that the ſame was quelled by the Authority of the Emperor *Yven-çun-ci-tao*. That in the Year DCCXLVII. there came from *Tacin* another Prieſt, called *Kieho*; that the Emperor *So-cum-ven-mi* had built ſeveral Churches in the Year DCCLVII. that his Succeſſors were, in like manner, Friends to Chriſtianity; and that at length this Stone was erected in Commemoration of all theſe Facts in the ſecond Year of the Emperor *Tam*, and DCCLXXXII. of *Chriſt*. You may read it at length in *Kircher*'s *China Illuſtrata*, but this is a Summary of the whole.

Foreign Matters.

What *Couplet* relates in his *Hiſtorical Abridgment*, is borrowed from this Inſcription, and he himſelf confeſſes there is no Mention at all made of the Event in *Chineſe* Hiſtory; and the reaſon is, becauſe it concerns not itſelf with what belongs to Strangers. But this Reaſon is liable to ſome Confutation; for this ſame Hiſtory records the Embaſſy ſent into the *Indies* in queſt of the Saint pretended to have been

been foretold by *Confucius*; it records alſo the evil Reſult of this Inquiry, whence ſprang among them the worſhip of *Foee*, Idolatry, and the Doctrin of Tranſmigration. The knowledge of Chriſtianity, the Root it took over the whole Empire, and the Imperial Edicts in Favor thereof, were not in the leaſt more Foreign to the *Chineſe* Affairs, than the new Religion of *Foee*. It is then on all Hands agreed, that the *Chineſe* Hiſtory, and that alſo of the *Neſtorian* Patriarchs, is totally ſilent upon this Head; Wherefore we are reduced to the Neceſſity of wholly relying on the Inciſion upon the *Chineſe* Stone; but particularly upon the Date the Tranſlators have fixed to the Year of *Chriſt* DCXXXVI. for the Appearance of the firſt Preacher of the Goſpel in theſe Parts, who is *Olopuen*.

It is rational to think that Olopuen *was a* Syrian *of the ſame Church with thoſe who ordered the Inſcription.*

We have heretofore remarked that we have no Aſſiſtance, whereby to get acquainted with this *Olopuen*; and that to all Appearance it is a *Chineſe* Name, impoſed on him in the Country, as the Cuſtom ſtill is in Caſes of the like Nature; for this Name is by no means *Syriac*, nor has it any Affinity therewith. All therefore we can deduce from certain conſequences, is, that this ſame Preacher, and the other mentioned after him in the Inſcription, were of the very ſame Church with thoſe who erected this Monument, ſeeing they call them *their Fathers*. They then paid Obedience to the Catholics, or Patriarchs of the *Neſtorians*, the Predeceſſors of *Hananjaſhuah*,

aſhuah, and were conſequently of Communion with him; and as certain it is that he was a *Neſtorian*, the others muſt have been ſo likewiſe, the Title of Catholic prefixed to that of Patriarch, being quite peculiar to the *Neſtorians*.

A Series of the Neſtorian *Patriarchs of thoſe Times.*

From the Year DCXXXVI. the firſt Epoch noted in the *Chineſe* Inſcription, down to *Hananjaſhuah* the ſecond of the Name, under whom this Inſcription was dated in the Year DCLXXX. or two Years afterwards, according to the Computation of thoſe who tranſlated the *Chineſe*, the Hiſtory of the *Neſtorians* has the following Patriarchs, *Jaſhuaiab*, *Mar-Amba*, *Jaſhuaiab*, *Gregory*, *John*, *Hananjaſhuah*, another *John* intruded, *Selibazaka*, *Phiton*, *Mar-Aba*, *Surin* or *Surenas*, *James*, and *Hananjaſhuah* the ſecond of that Name. At firſt they reſided at *Seleucia* and *Cteſiphon*, which were conſidered as one and the ſame City, by the *Arabs* called *Modain*. He who ſtands foremoſt in this Liſt, was conſecrated in the Reign of *Siroes* the *Parricide*, who died towards the Year DCXXXIV. *Ardeſhir*, who ſucceeded him, reigned but one Year; and *Buran* the Daughter of *Coſroes*, who according to the *Perſian* Hiſtorians, was the only Survivor of the Royal Houſe, aſcended the Throne. The *Neſtorians* have it, that ſhe ſent *Jaſhuaiab* in quality of her Ambaſſador to the *Greek* Emperor, and charged with conſiderable Preſents; that he met with a very gracious Reception; that he made his Confeſſion

feſſion of Faith, and that he celebrated the Liturgy in preſence of the Emperor, who received the Sacrament at his Hands: A Circumſtance worthy of juſt as much belief, as is due to many of the ſame Stamp in their Hiſtory. By the Teſtimony of the *Greek* Authors, and particularly of *Theophanes*, it is certain that this Queen maintained Peace with the *Greek* Emperors, and that ſhe ruled with great Wiſdom. They call her *Buran*, as doth the *Neſtorian* Hiſtory. The *Perſians* call her *Turan*, and *Turan-docht*, and exhibit a Series of Kings and one Queen called *Arzemi-docht*, before *Iſdejerd*, under whom *Perſia* fell a Conqueſt to the fortunate *Mohammedans*, whereas the *Neſtorian* Accounts, make her the immediate Succeſſor to *Buran*, or *Turan-docht*, in conſideration that the intervening Princes ſat but a ſhort time, and in the midſt of great Commotions. The *Perſian* Hiſtory before the Conqueſt is extremely intricate, whether we conſult the *Perſians* themſelves, or the *Arabs*, and the ſeveral Copies are not of one Mind, as to the Name of this Queen *Turan-docht*, by others called *Buran*, as in the Hiſtory of the *Neſtorians*. *Touan* is a Name *in nubibus*, for which we ſtand indebted to *Schikard*'s miſtaken reading; all that he ſays in his *Tarich Regum Perſiæ*, ſo much famed, vaniſhes away to nothing, or is reducible to very Trifles, if we except what he borrows from *Tixeira*, and the *Jukhaſſin*; but we cannot dwell longer upon this Head, without wandering into

Emir. Cond. deb. Tarik. Kozid. Teixeira. p. 208.

into a Digreſſion, which would lead us too far aſtray.

What is to be found in the Hiſtory of the Neſtorians *touching the laſt Kings of* Perſia.

We will inſiſt therefore on no more than what the Hiſtory of the *Neſtorian* Churches adds concerning the Patriarch *Jaſhuaiab*. It informs us that he lived in the Reign of the laſt King *Iſdejerd*, and that he ſurvived under the *Kalif Omar*, the Son of *Al Kittab*, the third *Kalif*, at whoſe Hands he obtained an ample Protection, as well as an Exemption from all manner of Taxes for himſelf and his. The ſame Hiſtory has it, that, while *Iſdejerd* was yet living, he ſent Preſents and Letters to *Mohammed*, or, as others expreſs themſelves, to the General of the *Arabian* Army, to requeſt his Favour, a Step, which though it had like to have coſt him his Life, procured him the injoyment of his wiſh. *Omar* began his Reign, as *Kalif*, in the thirteenth Year of the *Hejra*, and *Modain* was taken in the Years DCXXXIV. and DCXXXXII, of *Jeſus Chriſt*. This laſt Date therefore quadrates with the Date of the *Chineſe* Inſcription, and the arrival of *Olopuen* in *China*, if the Supputation of the Tranſlators be right. And yet the *Neſtorian* Writings make no mention of Eccleſiaſtics ſent to *China*, or into the Provinces of the *Upper Aſia* about theſe Times; and very hard it is to comprehend, how amidſt the Broils which then diſtracted *Perſia*, and the very extraordinary Revolution upon the Conqueſt of the whole Kingdom by the *Mohamme-*

hammedans, the Catholic ſhould have been able to ſend a Miſſion into *China*.

Muller thought the Chriſtians fled from Perſecution into the neighbouring Provinces, and that thence they might have penetrated into *China*; and indeed this Conjecture might paſs, was it not repugnant to Hiſtory, which moſt explicitly declares, that the *Neſtorians* enjoyed themſelves in Peace, from the Reign of *Siroes*, that they were countenanced by Queen *Turan-docht*, and that the *Mohammedans* from the very beginning, were ſtill more kind to them. *Mohammed* himſelf had recommended them to his Captains, and had granted them Protections, which were confirmed by *Omar* the third Kalif, and which, as the Hiſtorian aſſures us, were preſerved, and afterwards ſtill farther confirmed by *Othman* an *Ali*. The Chriſtians had nothing to compel them out of the Country, or to take Refuge elſewhere, and leaſt of all the *Neſtorians*, who were more numerous than the reſt, and by no Means obnoxious, as being proſcribed and expelled the Provinces under the *Greek* Emperors. Again they had a ſolid Claim to the *Mohammedan* Friendſhip, they being the firſt that made Advances towards a Submiſſion to the falſe Prophet, whom the *Neſtorians* alone have applauded as the *Extirpator of Idolatry*, nor have their Divines ſcrupled to quote the *Koran*, in ſpeaking of the Myſtery of the Incarnation: Their Hiſtory acquaints us, that ſeveral Chriſtians of this ſame Communion, were

The Chriſtians did not remove out of Perſia *to avoid the Perſecution of the* Arabs.

Amruf. Matth. Ele. Niſib.

were much conſidered at the Court of *Bagdad*, and particularly in the Reign of *Almamun*, who imployed them in the Tranſlations he ordered of the ancient *Greek* Books into *Arabic*; they were valued alſo for the Skill ſome of them had in Phyſic, as *Honain* the Son of *Iſaac*, and his Son *John* the Son of *Maſſowia*, known by the Name of *Meſvus*, *Bocſjaſhuah*, *George*, and *Gabriel*, mentioned by *Abulfaragius*, as well as thoſe who penned the Lives of the Phyſicians. So *Muller*'s Conjecture muſt fall to the Ground, and the rather, becauſe the Chriſtians could not withdraw from the Provinces late in Subjection to the Kings of *Perſia*, without expoſing themſelves to very great Dangers, in the Midſt of barbarous and moſtly irreligious Nations, as thoſe were, who inhabited the *Tranſoxane* quite to *China*.

We know nothing of this Miſſion but by the Inſcription on the Chineſe *Stone.*

We muſt be contented therefore, with what we are told by the *Chineſe* Inſcription, whoſe Authority cannot well be conteſted, tho' the Hiſtory of the *Neſtorian* Patriarchs does ſay nothing of any *Syrian* Miſſionaries ſent to *China*. For this Hiſtory is ſo imperfect that no Wonder it ſlips over the Concerns of ſo diſtant a Country, ſeeing it omits many Facts of the ſame Nature, which we know from other Hands. The other Hiſtories, as well Printed as in Manuſcript, are by no Means more complete, and the Averſion the Orthodox or *Melchites*, as well as the *Jacobites*, have ever had to the *Neſtorians*, is the Reaſon they

they ſcarce name them; beſides, it is probable they knew but little of what paſſed in a Communion they had nothing at all to do with.

Suppoſing then the Contents of the *Chineſe* Inſcription to be true, and we have almoſt all the Reaſon in the World to admit it; Chriſtianity was firſt taught in *China* in the Courſe of the ſeventh Century, and the firſt Miſſionaries were *Neſtorians*, of the ſame Church with thoſe who erected this Monument, one Hundred and forty-ſix Years afterwards, to commemorate this firſt Miſſion. Nor can we doubt but that, in Conformity to the common Diſciplin of all Chriſtians, the Catholics or Patriarchs of the *Neſtorians*, erected the uſual Hierarchy, ſending one or ſeveral Biſhops thither, without which, this infant Church could not ſo long have ſubſiſted; accordingly in the *Syriac* Signatures, you have the Names of a Biſhop, a Chorepiſcopus, Prieſts and Deacons; and it is altogether probable, that as faſt as there was a ſufficient Number of Converts, they appointed Paſtors over the new Chriſtians: But tho' Hiſtory nor this Inſcription is particular as to this Point, there is an important and collateral Teſtimony which makes it almoſt certain.

Theſe Miſſionaries were Neſtorians.

We have a *Notitia* of the Metropolitans of the *Neſtorian* Church, which cannot be queſtioned, the ſix firſt of them being the ſame as are in the *Office of the Conſecration of the Catholic*, publiſhed by Father

Their Notitia *has a Metropolitan of* China.

De Sanct. Ordin. *Morin*, as the Chief in Dignity, and the ſame as are often mentioned in Hiſtory, as are moſt of the reſt. The Order theſe *Metropolitans* ſtand in, ſeems at firſt to be confuſed; and it might be thought, they are not named according to the Rank they held in the Church. For the Metropolitan of *Jeruſalem* is but the twenty-ſecond, tho' there are but twenty-four in all, which is contrary to the Uſage of other Churches, and to the Canons of the Council of *Nice*, which dignifies him next after the four Patriarchs. And hence is it that he, for many Ages, has been conſidered as the fifth Patriarch in the *Greek* Church, and in the *Latin*; tho' the ſame was not allowed him by the *Coptic* Church of *Alexandria*. But it may be readily underſtood that this Order, the *Neſtorian Metropolitans* ſtand in, was not regulated by the Dignity, but the Antiquity of each. Now this Antiquity was not deduced from the Rank theſe Metropolitan Cities may have enjoyed under the Chriſtian Emperors; for in thoſe Days they were ſcarce known, and deſtitute of Biſhops, nay, ſome of them were not built.

The *Neſtorians* then erected a new Hierarchy, whoſe general Metropolis, and, as it were, the Capital of their Patriarchat was *Seleucia* of the *Parthians*, and *Cteſiphon*, which have been deemed as one and the ſame City. *Simon*, by the *Neſtorians* called *Barſabai*, who ſuffered Martyrdom in *Sapor's* great Perſecution, and whom they

they number with their *Catholics*, was, according to *Sozomen*, Archbiſhop of *Seleucia* and *Cteſiphon*, Royal Cities of *Perſia*. The *Neſtorians* there ſettled, and roſe to great Authority under *Coſroes Nuſhirowan*, who protected them in Oppoſition to the *Greek* Emperors, and compelled the other Chriſtians to embrace their Communion. In this State of Favor they remained under the laſt Kings of *Perſia*, and the ſame was ſecured to them, as has already been ſaid, by the firſt Kalifs. As they well knew, and as was the Belief of all Chriſtians, there could be no ſuch Thing as being of the Church without an Apoſtolical Succeſſion, that is, if the principal See had not been founded by ſome of the Apoſtles or Diſciples of *Jeſus Chriſt*, a Prerogative they wanted, they ſought for one which they thought ſufficient. They began then with the holy Biſhops of *Seleucia*, whom they would have to be the Predeceſſors of their *Catholics*, but fraught with no other Proof than that of poſſeſſing the ſame Churches, wherewith they had been inveſted by infidel Princes. Then as, according to the Tradition of the *Meſopotamian* Churches, St. *Thadæus* preached the Goſpel at *Edeſſa*, a See they had alſo uſurped, as well as the ancient School of the Holy Scripture, whence they were driven by *Heraclius*, but which they were reſtored to by the *Arabs*; by the help of this and many Figments at the beginning of their Hiſtory, they perſuaded their

Ἀρχιεπίσκοπος Σελευκείας, καὶ Κτησιφῶντος τῶν Περσίδι βασιλευσιῶν πόλεων.

Sozom. l. 2. c. 8. *Cedren.* T. 1. p. 415.

People, that St. *Thadæus* had founded the Church of *Seleucia*, and the Dignity of *Catholic*. Thus is it that they fixed their Patriarchal See at *Modain*, the ancient *Seleucia*, and when that City was partly ruined, and *Almanſur* the Kalif had built *Bagdad*, they transferred it thither.

The Erection of their new Metropolitane.

The Foundation of this new Hierarchy being laid in *Perſia*, their firſt Metropolitan City was *Jundaiſabur*, built by *Sapor Ardſhir* King of *Perſia*, and which before had not ſo much as a Biſhop. The ſecond was *Niſibis*, after they had expelled the Orthodox from that City and School there, which they did to honour their Sect by the Commemoration of St. *James*, and many other Saints. The third was *Baſſora*, the fourth *Hazza*, the ancient *Arbela*, by the *Arabs*, *Erbel*: The fifth was *Bajarmi*, or as the *Syrians* pronounce it *Beitgarma*, the ancient *Martyropolis*; the ſixth was *Halwan*, a City of *Irak*, five Days from *Bagdad*, but unknown to Antiquity. Theſe ſix firſt Metropolitan Cities, accounted ſuch by the *Neſtorians* only, were either in *Meſopotamia*, or the *Irak Ajami* or the *Perſian Irak*, it being in theſe Provinces that they firſt began to ſpread. After this they erected a Metropolitan of *Perſia* that is of the Country comprehended under the Name of *Fars*, or *Perſia* properly ſo called, they being admitted by the laſt Kings. From thence they penetrated into the *Upper-Aſia*, and the ninth Metropolitan was that of *Maru* in *Choraſſan*; the tenth

Abulf. n. 291.

was

was *Aract*, the *Aria* of the Ancients; the eleventh *Katarba*, but little known. To conclude, the twelfth was that of *China*, the thirteenth that of the *Indies*.

According to what we have noted above, this Order or Series of *Metropolitans*, acquaints us with the Seniority of each; and thence it follows that *China* being, in the *Notitia*, named before the *Indies*, muſt have been the elder of the two. It may be ſaid theſe two were but one, and it may ſeem that *Trigaut* ſupplies us with a Proof thereof; for ſpeaking of the two laſt Biſhops ſent to the *Indies* by the *Neſtorian* Patriarch, at the Time that *D. Alexis de Meneſes* was labouring to reform the *Malabar* Churches, he ſays, *they called themſelves* Metropolitans *of the* Indies *and of* China. It is true, that in the latter Ages theſe two Titles were put together, but formerly they were diſtinct; and in the Hiſtory of the *Neſtorians*, we read of ſeveral Examples of two Biſhoprics in like Manner united, even of two Metropolitan Sees in one Perſon. So the Catholic *Shebarjaſhuah* who is the LXV, and was conſecrated towards the End of the eleventh Century, united the Biſhoprics of *Caſhgar* and *Waſet*, in the Perſon of the Prieſt *Hormiſdas*, a Native of *Siraf*. Another called *Stephen*, was appointed Biſhop of *Elſan* and *Bowazije*. The Metropolis of *Halwan* was united with that of *Rai*; *Hazza* or *Arbela*, and *Maſol*, two of the ſix Principal, were held by the ſame Metropolitan *Jabalaha*.

They were ranked according to Seniority.

Gov. *Hiſt. of* Meneſ.

There are many Examples of the ſame kind that occur among the *Neſtorians*, and the Abuſe ſprang from theſe Sources; for, *Firſt*, notwithſtanding the ancient Canons, they admit in Concurrence with other Chriſtians, no Sect has more daringly infringed them, and eſpecially in the Tranſlation of Biſhops. Moſt of their Catholics and Patriarchs were Biſhops or Metropolitans of other Churches, which not only was no Obſtacle in the Way of their Election, but they were alſo conſecrated a new, much in the ſame Form with Biſhops. The *Coptic* Church of *Alexandria* never gave way to this Abuſe, and down to theſe latter Times ſhe has obſerved it as a Rule, never to elect any Man her Patriarch, if by Conſecration he was wedded to any particular Church. The *Jacobite* Church of *Antioch* adhered a long Time to the ſame, and two of her Metropolitans choſe rather to lay down their Lives, than conſent to the Election of *Iſaac* Biſhop of *Harran* into the Patriarchal See of *Antioch*. The *Greeks* have a long while forgot this holy Inſtitution, nor can we ourſelves decently reproach them therewith. It may then have hapned, that the *Neſtorian* Patriarchs, preſuming upon the full Power they arrogated, thought they had Authority to make theſe Unions; but to deal ingenuouſly by them, they may have had this; *Secondly*, To excuſe them, that their Sect dwindling conſiderably away in the ſecond and third Century

Elmac. p. 98.

tury of *Mohammediſm*, by means of the Privileges the *Melchites* and *Jacobites* obtained of the *Kalifs* and *Soltans*, it hapned that in many Cities where the *Neſtorians* had been the only Chriſtians, they were not a number ſufficient to conſtitute an Epiſcopal Church or a Metropolitan. Hence ſome came to be joyned with their Neighbours, others were totally extinguiſhed, as in proceſs of Time hapned to that of *China*, when Chriſtianity was there no more, as was the Caſe when the *Portugueſe* firſt arrived there. Then it became a mere Title like thoſe *in Partibus Infidelium*.

The Patriarchs of Antioch *ſent no Miſſionaries to* China.

The *Greek* Patriarchs of *Antioch* have pretended that their Juriſdiction reached all over the *Eaſt*, whence it is ſaid in the *Notitia* of *Nilus Doxapatrius*, *That his Authority extended over all* Aſia, *the* Eaſt, *and the* Indies, *whither he ſent a Catholic called of* Romogyris. This Title may have been kept up together with ſome others aſſumed by the *Greek* Patriarch of *Antioch*: But we find not the leaſt veſtige in Hiſtory ſince the ſeventh Century at leaſt, of *Catholics* or *Metropolitans* ſent to the *Indies*, either by the Orthodox or *Jacobite* Patriarchs of *Antioch*, much leſs to *China*, where the Chriſtians were always of the *Neſtorian* Perſuaſion.

Κατεῖχεν ἁπασαν τὴν Ἀσίαν καὶ ἀνατολὴν αὐτήν τε τὴν Ἰνδίαν, &c Allat. l. 1. c. 9. p. 160.

Theſe firſt Miſſionaries went to China *by Land.*

There is Reaſon then to believe, that thoſe who went thither to ſpread the Light of the Goſpel, obſcured as it was by the darkneſs of Errors, took the way of the Provinces conterminous with *Choraſſan*,

and that they travelled thither by Land. For that enigmatical Expreſſion, *contemplando ventorum regulam, & a nubibus cæruleis directus*, is far from proving, that this *Olopuen* ſailed thither by Sea, and by the help of the Compaſs. We want ſomething more than *Chineſe* Hiſtory to perſuade us they knew any thing of the Magnetic Needle, but if we grant the *Chineſe* to have uſed it, we are pretty ſure the *Syrians* did not; the Courſe they ſhaped for the *Indies* is a plain Demonſtration of their Ignorance in this Particular. But, indeed, as they had vaſt Deſarts to croſs before they could reach *China*, they might have had recourſe to the Needle to guide them, juſt as they do in the vaſt Wilderneſſes of *America*, when they were out upon any Diſcovery. Others, as thoſe mentioned in the Sequel of the *Chineſe* Inſcription, may have gone thither by Sea, ſteering the ſame Courſe laid down by our Authors; and it is likely they went much about the ſame Time, the Metropolis of the *Indies* being immediately named after that of *China*.

How long Chriſtianity laſted in China.

We may conclude, then, from what we are told by the Inſcription, that Chriſtianity which was firſt preached in *China* in the Year DCXXXVI, ſubſiſted there till the Date in *Syriac*, that is, till the Year of Chriſt DCCLXXX and even a conſiderable time afterwards, ſince *Abu Zeid*, the Author of the ſecond *Account*, ſpeaking of the general Revolution which happened in

China

China, and particularly of the Deſtruction of *Canfu* in the Year of the *Hejra* CCLXIV, or of *Jeſus Chriſt* DCCCLXXVII, relates that a great Number of Chriſtians was there ſlaughtered. He ſays nothing of thoſe in other Cities, whence it ſeems that in this City, which was the principal Scale, there were none but Merchants.

But we are told by another Author, whom we know but by the means of *Golius*, in the Margin of one part of his Notes upon *Alfraganus*, that the Chatholics ſent ſome Eccleſiaſtics into *China*, above an hundred Years afterwards. This is the Tranſlation. "*Abulfergius* relates, from the "Teſtimony of a Monk of *Najaran*, theſe "very Words, That he returned from *Chi-* "*na* in the Year CCCLXXXVII, that is in "the Year of *Chriſt* DCCCCLXXXXVII "whither he had been ſent, ſeven Years "before, or thereabouts, by the Catholics, "together with five Perſons more; and "that the Name of the City, he had been "at, was *Tajuna*.

Hence we infer, that towards the end of the tenth Century, the Catholics or *Neſtorian* Patriarchs continued to ſend Miſſionaries to *China*, after the Example of their Predeceſſors. But from that time we are on all ſides left in the dark concerning theſe Miſſions, whence it ſhould ſeem that Chriſtianity was ſoon after wholly loſt in that Country by ſome Cauſe to us unknown. We do not diſcern that there was any Perſecution, like the laſt in *Japan*, one

We know nothing further of the Chriſtians of this Country ſince the tenth Century.

one of the moſt cruel the Church ever underwent; nor could the Revolutions, brought upon *China* by the *Tartar* Conqueſts of *Jenghiz Khan* and his Succeſſors, have been fatal to the Chriſtians; for we know that *Jenghiz Khan* himſelf had a love for them; his principal Wife was the Daughter of *Ung Khan* whom he deſpoiled of Empire, and who was a Chriſtian, as were many of the Hoards of *Tartars* that paid him Homage. His Succeſſors were to the full as well inclined towards the Chriſtians; and in the Life of *Jahabalaha*, which ends the Hiſtory of the *Neſtorians*, we read very remarkable Inſtances to prove it. It is therein related that this Catholic was originally of *Cathay*, and that he was ſent by *Abaſha-Khan*, great Emperor of the *Tartars*, to viſit the holy Places at *Jeruſalem*, there to lay certain coſtly Robes upon the Sepulchre, and afterwards dip them in the *Jordan*: That afterwards he was made Metropolitan of *Tangut*, by his Predeceſſor *Danha*, who had inveſted him with a plenary Authority over the Hoards of Chriſtian *Tartars*, and that at laſt he was choſen Catholic. He ſat thirty ſeven Years; but when the *Tartars* were driven from *Bagdad*, the *Mohammedans* deſtroyed a part of the *Neſtorian* Churches, added to the former Tributes, and things put on quite another Face.

From that time Hiſtory ſays nothing of the ſubject we have been upon, and we

are

are left barely to gueſs at what may further concern it. This laſt Revolution fell out a little before this Catholic dyed, who departed this Life in the MDCXXIX Year of the *Seleucidæ*, or the Year MCCCXVII of *Jeſus Chriſt*. We find no Name that ſucceeded him, and very probable it is, that Chriſtianity dwindled away by Degrees in *China* for want of Paſtors, or for ſome other reaſons we know not. For when the *Portugueſe* ſailed to *China* in the Year MDXVII under the command of *Fernand Perez d'Andrade*, who was the firſt that went to *Canton*, there was not the leaſt Footſtep of Chriſtianity to be traced out; and the firſt Miſſionaries of that Nation as well as the *Caſtilians*, who croſſed over from the *Philippine* Iſland, met with none that were not Idolaters. Some Croſſes and other Signs, which have been ſince diſcovered, being naked of all Date or Inſcription, could afford us no certain Light, till the Year MDCXXV, when the Monument we have had under conſideration was diſcovered,

Barros. T. 3. l. 2. c. 6. 7, 8.

AN

INQUIRY

Into the Time when the *Mohammedans* firſt entered into

CHINA.

OF the many curious Particulars to be found in the *Two Accounts* we have preſented to the Public, the Entrance of the *Mohammedans* into *China*, before the third Century of the *Hejra*, is not the leaſt conſiderable. All their Hiſtorians are very obſcure upon their Travels or Voyages to this part of the *Upper Aſia*; and their moſt famous Geographers differ ſo widely from each other, that we may believe they were as ignorant of thoſe Parts, as we were in *Europe* before the Nautical Attempts of the two laſt Ages. *Abulfeda*, the moſt accurate of their Geographers, ſpeaks of *China* merely by what he heard from ſome Merchants. The reſt are full of Fables, ſuch as *Alexander*'s Travels to *China*, his Conference with the Emperor there, and the like: Their Copiſts have but added to the uſeleſs Lumber by freſh

freſh Stories, which have thickened the Miſt, and may convince us of their thorough Ignorance: And, indeed, our Authors ſeem to be the firſt, and almoſt the only Writers that have dwelt on thoſe Parts with ſome tolerable exactneſs. They firſt told us the *Mohammedans* had a conſiderable Settlement in the principal Port of *China*, and that they had there a *Kadi*, who acted both as a Judge, and a Spiritual Director. In a word, that great Numbers of *Mohammedans* were in the Imperial City before the great Revolution, mentioned in the ſecond *Account*.

Our own Ancient Authors take Notice, that in the vaſt Provinces, known formerly by the Name of *Cathay*, they met with *Mohammedans*, who had been there a long while; and the Accounts of the firſt *Jeſuits* that went to *China*, confirm what they ſay. They, in every City, found *Mohammedans*, in Number ſufficient to evince That they muſt have been of very old ſtanding in the Country. But ſince nor the Ancients nor the Moderns give us any circumſtances, or inform us when or how they came into this Country, it may not be unacceptable if we make ſome Inquiry into this Matter.

Whether the Mohammedans *went thither by Land.*

It is the Belief of many that the *Mohammedans* went firſt to *China* by Land, and that the Track purſued by ſome modern Travellers, ought to point out to us the Road the Ancients may have taken: *Marco Polo*, ſay they, went into *China* by the

the way of *Tartary*; *Mandeville* almoſt trod in his very Footſteps; *Jenghiz Khan*, the firſt Emperor of the *Moguls*, conquered a Part of *China*, and marched thereto from the ancient *Moguliſtan* or *Turkeſtan*; we have a *Perſian* Account of an Embaſſy from a *Tartar* Prince to the Emperor of *China*, and this Ambaſſador went alſo by Land; at the beginning of this Century, *Benet Goez*, a Jeſuit, travelled alſo from the *Indies* to *Pekin*; the Fathers *Grueber* and *Orville* did a few Years ago perform the ſame Journey the *Moſcovite* Ambaſſadors do when they go to *China*, and they even aſſure us, this Rout, which is not always the ſame, is pretty well frequented by the Caravans of the Merchants of the *Upper Aſia*. Theſe different Routs are pricked down in the Map of *Cathay*, publiſhed by *Kircher* in his *China Illuſtrata*; and Father *Couplet* had another, which pretty much confounded us, tho' the Names of the Places were written in *Perſian*.

Voyages de Thevenot. T. 4.

All theſe Inſtances ſufficiently prove that we may go to *China* by Land, and there is no doubt of it; but the Way held by a ſmall Number of Travellers does not ſeem to prove, That for certain the ſame was held by the Caravans and Merchants, which ought to have been the Caſe, for ſuch a Number of *Mohammedans* to get into *China* that way. For, according to the old Method of travelling in Caravans, it was a very hard matter for the Merchants of *Perſia* and *Meſopotamia* to go thither by Land,

Land, unleſs the Track was well frequented; and it ſeems not only certain that it was far from being ſo, but alſo that it was conſidered only as a By-way, a Short Cut.

The better to clear up this Difficulty, which, well explained, may let us into many Points of Eaſtern Hiſtory and Geography, we muſt firſt ſurvey the Extent of the *Mohammedan* Empire in the third Century of the *Hejra*, and at the ſame time conſider what Bounds the Eaſtern Geographers ſet to the Provinces of the *Upper Aſia*, neareſt the Borders of *China*.

To clear up this matter we muſt examin what were the Limits of the Mohammedan *Empire in the third Century.*

Mohammed made himſelf Maſter of a part of *Arabia*; and *Abubecr* his Succeſſor conquered the reſt of this Province, with the greateſt part of *Syria*: *Egypt* alſo was ſubdued in his Reign, and theſe Conqueſts were enſued by others Weſtward, which are foreign to our Subject. In *Aſia*, the *Mohammedans* had two potent Enemies to cope with, the *Romans* and the *Perſians*: the former were Lords of the greateſt part of *Syria* on this ſide the *Euphrates*; the latter were Supreme over the reſt, and their Empire extended far away into the *Upper Aſia*. The *Romans* were driven out of *Syria* in the Reign of *Heraclius*, by *Omar* the third Kalif, who poſſeſſed himſelf of *Damaſcus*, and all the *Holy Land*. The Empire of the *Saſſanian* or *Coſroid Perſians* expired at almoſt the ſame time, by the Defeat of *Iſdejerd*, the Son of *Shah-Riar*, the laſt of theſe Princes; who being forced out of all the *Perſian Irak*, retreated into *Choraſſan*, where he

was

was almoſt inſtantly attacked by the King of *Turkeſtan*, and at laſt ſlain in the Year of the *Hejra* XXXI, of *Chriſt* DCLI. At this ſame time the *Arabs* made a Conquest of the greateſt part of *Choraſſan*; and *Abdallah*, the Son of *Amar*, who commanded the Troops on that ſide, advanced quite up to the *Oxus* or River of *Balk*, before the Death of *Iſdejerd*.

The civil War which broke out in the Reign of *Ali*, the fifth Kalif, and which blazed till the Settlement of the Family of the *Ommiyads*, put a ſtop to this mighty Progreſs: But in the Year of the *Hejra* LXXVI, and of *Jeſus Chriſt* DCXCV, they made an irruption into *Tabariſtan* or *Tabreſtan*. In the firſt Century alſo they made ſome Conqueſts in *Armenia*, and and in the Country of the *Turks*; but as the *Arabs* beſtowed this Name promiſcuouſly on ſeveral Provinces of the *Upper Aſia*, which they knew not, it is impoſſible to ſay how far they advanced in their firſt Wars with the ancient People of *Turkeſtan*.

Elmac. p. 70.

Walid, the thirteenth Kalif, who began his Reign in the Year of the *Hejra* LXXXVI, and of *Chriſt* DCCV, did very much enlarge the Extent of the *Mohammedan* Empire. *Katiba*, one of his Generals, conquered the *Mawaralnahra* or *Tranſoxana*, took *Bokara*, and *Samarcand* the Capital of the *Sogd*, or *Sogdiana* of the Ancients, together with *Farganah*, and many other Cities farther remote, beyond which the

the *Mohammedans* marched not, till a long time afterwards. It is true, the *Oriental* Hiſtories tell us, that in the Days of *Malec-ſhah* the third of the *Seljukids*, their Empire reached to *Caſhgar*, but this Kingdom was not ſubdued under the Kalifs, but by Kings, who not only diſowned the Kalif's Yoke, but *Mohammediſm* alſo; for Hiſtorians obſerve, that *Michael* the Son of *Seljuk*, was the firſt *Turk* that turned *Mohammedan*. Elmac. Leb. Tarik. Emir. Cond. Abulfeda.

We muſt conclude then, that in the third Century of *Mohammediſm*, when our Authors lived, the *Mohammedans* might go to the uttermoſt Parts of the *Mawaralnahra*, without exceeding the Bounds of their Empire; and that thus they were at no great Diſtance from the Frontiers of *China:* But it is not likely they were at that Time ſettled at *Caſhgar*. Under the Empire of the *Seljukids*, indeed, they were a conſiderable Body there, and according to *Abulfeda*, this City produced a great number of Perſons famed for Learning. *When our Authors wrote, the* Mohammedan *Empire extended to the Frontiers of* China.

Caſhgar, according to both ancient and modern Geographers, was uſually croſſed by thoſe who went either into *Turkeſtan*, or *China*. Some place this City in *Turkeſtan*, but others, upon better Ground, write it the Capital of a Kingdom of the ſame Name, inhabited by *Mohammedans*. According to *Abulfeda*, it is in 96 or 95, that is, in 105 or 106 Deg. 30 Min. of Longitude, and in 44 Deg. of Latitude, and ſo muſt be much more Eaſterly than *Samar-* *The Way by* Caſhgar.

cand, which, according to the ſame Author, is in 89 or 88 Degrees of Longitude, and in the 40th Degree of Latitude; that is, according to the uſual Computation, 98 or 99 Degrees of Longitude, by adding the ten Degree neceſſary to make *Abulfeda*'s Meridian coincide with the Meridian of the other Geographers. After this Rate the Way the *Arabs* muſt have held for *China*, was by going firſt into *Choraſſan*, from thence into the *Mawaralnâhra*; to have gone ſtrait from *Samarcand*, or ſome other City of the Province, deſtroyed by the *Moguls*, into *Tibet*, or to have gone into the Kingdom of *Caſhgar*, there to join the *Caravans*. They ſometimes alſo went by the way of *Gaznah*, upon the Skirts of *Choraſſan*, which had great Dealings; or by *Cabul* a City to the Eaſtward of *Gaznah*, and which, in *Abulfeda*'s Time, was the laſt City inhabited by *Mohammedans*, on the Borders of *Tokareſtan*, or *Turkeſtan*, and the Place where the *Indous* and *Moſlem* Traders uſually met. When theſe Travellers had got into *Tibet*, they might have entered *China*, by the Province of *Chenſi*, after they had croſſed the Sandy Deſart.

Abulfed. n. 523.

Another Way by Samarcand.

But it was ſtill more eaſy to reach *China* by Land, if the Kingdom of *Samahand* be the ſame with that of *Samarcand*, and extends to the Sandy Deſart, as Father *Martini* has it in his Chart. Not but that the Diſtance is much the ſame, for theſe laſt Maps ſtretching *Samahand* to the Deſart, only allow it a larger Scope than the *Arabian*

bian Geographers. *Samarcand* is the Capital of the *Sogd*, and muſt be farther from *Tibet* than ſome Travellers give out, and among the reſt *Benjamin* the *Jew*, who places it but four Days diſtant from the Capital of that Kingdom, whereas the Eaſtern Geographers clap ten Degrees between them. But there is no concluding any Thing from what they ſay; for they knew but little of the Provinces beyond the *Mawarulnahra*, and the Countries of *Caſhgar* and *Cotan*; for under the general Name of *Turan*, or *Turkeſtan*, *Yajuje* and *Majuje*, that is, *Gog* and *Magog*, they comprehended all the Provinces Northward and Eaſtward of *China*. And ſome have enlarged *Choraſſan* to that Degree, as to make it take in the greateſt Part of the *Mawaralnahra* and *Chowarazm*, and ſo have made it a nearer Neighbour to *China*, than is allowed by the proper Limits of this Province.

Itiner. Benjam. p. 97.

Our Authors ſeem to have been of this Opinion, and the laſt of them, giving an Account of a Man who went from *Samarcand* to *China*, obſerves it to be a two Months Journey from the Skirts of *China* to the *Sogd* of *Samarcand*, which is nearly the Diſtance of the two Ends of the *Sogd*, extending it to *Sicu*, which muſt be *Socheu*, on the Borders of the Province of *Chenſi*. According to the Eaſtern Geographers, theſe two Cities * are 28 Degrees

What our Authors ſay to this Matter.

* *Our Author is ſomewhat obſcure in the preceding Period; but by theſe two Cities he ſeems to underſtand* Samarcand *and* Sicu *or* Socheu.

diſtant from each other; and theſe Degrees are equal to four Hundred and eighty *French* Leagues, at twenty to a Degree, which divided by ſixty, give 8 Leagues for each Day, which, by the *Arabian* Geographers, are equal to a Days Journey for a Man that walks.

This Way was impracticable.

But this Way by Land, whether by *Samarcand*, by *Cabul*, by *Gaznah*, or by *Caſhgar*, was very impracticable in the Days our *Arabs* wrote, excluſive of the natural Inconveniencies of the Roads they were to travel. All the Trade of the *Eaſt* was then in the Hands of the Merchants of *Perſia*, *Baſſora*, and of the Coaſt quite down to the *Red-Sea*, which was the Center of the *Egyptian* Trade, and partly of the *Mediterranean*. They traded to the *Indies* by Land, in many Places, and particularly at *Cabul*. The Product of *Arabia*, *Egypt*, *Perſia*, and the adjacent Provinces they exchanged with the Merchants of *Turkeſtan* and the *Indies*, for Musk, precious Stones, Chryſtals, Spices, and Drugs: But it was almoſt impoſſible for them to go farther, or to drive a Trade quite home to *China*, becauſe of the Deſart, a dangerous Track; and ſtill more, becauſe of the continual Wars between the *Arabs* and the Princes of *Turkeſtan*. And the civil Broils which during the firſt Centuries, and afterwards were fomented between the different *Mohammedan* Princes of *Choraſſan*, and the Tyranny of the Governors of Provinces in Times of Peace,

Peace added ſtill to the difficulties of Trading extenſively by Land.

Nor does it appear that any of theſe Obſtacles were removed for a conſiderable time; for the *Mahammedans* did not penetrate into thoſe Provinces of *Turkeſtan*, conterminous with the *Mawaralnahra* and *Choraſſan*, 'till three hundred Years after the firſt Voyages by Sea we are here to ſpeak of.

The Turks *came late into* Mohammediſm.

The various and numerous Nations, the *Arabs* comprehended under the general Name of *Turks*; came very late into *Mohammediſm*; and the *Moguls*, when become Lords of the *Upper Aſia* under *Jenghiz Khan*, were for the moſt part without any Religion, or had one to themſelves; ſo that it was under ſome of this *Khan*'s Succeſſors that ſeveral of the *Moguls* turnded *Mohammedans*; but the People of *Kipjak*, adhered moſtly to the Religion of their Anceſtors, contained in the famous Laws called *Yaza Jenghiz Khan*, as did moſt of the Hoards of the Deſart, according to *Cond Emir*, and even the whole Province of *Sejeſtan*, according to *Abulfeda*. The *Arabs* then could not ſafely venture a-croſs theſe Provinces, inhabited as they were, either by Enemies or by People of different Perſuaſions, who had moſt of them been driven out of *Choraſſan* and the *Mawaralnahra* by the prevailing Arms of the Kalifs. The Baits of a gainful Commerce could ſcarce bewitch the *Arabs* to run ſuch Riſques, and eſpecially as the

Bulk of Trade was negociated, as it afterwards was, upon the Sea of *India*; and indeed by the Accounts of Goods we read in *Arabian* Authors, we ſufficiantly underſtand they had no large Dealings with thoſe remote Provinces; that the Drugs they had from thence were brought to the *Mohammedan* Cities, by the *Turkiſh* or *Indian* Traders; and that all their Furs, in which may have conſiſted the moſt advantageous Branch of their Traffic, they had from *Armenia* and *Belad al-Jibel*, or from the *Barbarian* Coaſt, whence they had the Tygers and Leopards Skins, they ſo much valued for Capariſons and Saddles.

The Mohammedans not prompted to theſe long Traverſes by Curioſity.

Nor does Curioſity ſeem to have prompted the *Mohammedans* to undertake ſuch long Traverſes, tho' it muſt be owned they ſometimes went farther to hear ſome of their famous Maſters. Theſe Peregrinations did, with them, anſwer the end of a Courſe of Theology, and in ſome ſort raiſed them to the Degree of Doctor. They would formerly from *Spain* and *Afric* go firſt to *Mecca*, then to *Bagdad*, thence to *Balk*, to *Samarcand* and to *Niſapor* to hear the celebrated Profeſſors of thoſe Academies. *Ebn Shalikan*, in his Lives of Illuſtrious Men, has many Examples of ſuch Traverſes, which in thoſe Days were performed with eaſe enough. For at every Town and every Moſch, the Pilgrims met with charitable Entertainment, and with Perſons who accounted it an Ho-

Honour to entertain them in their Houſes. The *Mollahs* and the Learned in particular paid them great reſpect; many Princes had bequeathed Foundations for their Support; and if with ſome Knowledge in the *Koran*, and a parcel of traditionary Stories about *Mohammed*, they had ſome ſmattering of the Law, and a bent for the *Arabeſque* Poetry, they were ſure of a kind Reception throughout the extent of the *Mohammedan* Empire, juſt as our *Trabadours* were antiently received at the Courts of the European Princes.

Hiſtory of the Provenc Poets of Noſtradamus. *Hiſt. Manuſcr.*

All this might induce us to conclude, that the firſt *Arabs* that went to *China*, were Merchants. The way thither by Land was ſo little uſed during the three firſt Centuries of *Mohammediſm*, and even for ſome Time afterwards, that Hiſtory ſcarce Records one Example of any Attempt of the kind. Now it cannot be very eaſy to ſuppoſe, that this Road was beaten by the Caravans, and the Geographers know nothing of the Matter; and yet *Abulfeda* and the other beſt Geographers ſeem to have known none but the chief Maritime Cities of *China*. They ſcarce ever ſpeak of thoſe towards *Choraſſan*, and when they do, they have nothing but Fables to tell of them. Theſe Countries of *Gog* and *Magog* are their Fairy-Land; it is here they ſuppoſe all the moſt wonderful Things to be, ſuch as the Sping of Life *Alexander* ſought for, and many other incredible

The Arabs ſcarce knew any but the Maritime Cities of China.

Particulars, which they have borrowed from the *Pſeudo-Calliſthenes*, and ſome ſuch like writers.

When they tell theſe Tales in their Poems and Romances, we may ſay the Authors thereby mean to pleaſe and amuſe us only: But when we meet with them in the graveſt Works, and find they are to paſs for the Geographical Deſcription and Hiſtory of a Country, we may ſafely pronounce the Author profoundly ignorant of what he would inſtruct us in, and eſpecially when the more Judicious, not daring to relate them, give you to underſtand they have not much Faith in them. The very ſame Judgment may be formed in conſequence of this, That the beſt Authors treating of the extraordinary, but true, Things of theſe ſame Parts, which the late Diſcoveries have confirmed and aſcertained, do it with very great Caution, and as if they were not above half inclined to believe them.

Their Ignorance proved by their Geographers.

This Ignorance of the true State of *China*, particularly on the ſide of the Deſart, beyond *Caſhgar* and the Weſtern boundary of *Tibet* may be proved upon them by us as many Eaſtern Geographers as there are in Libraries. Nor did this Miſt continue during the firſt Centuries of *Mohammediſm* only, it laſted down to the fourteenth Century, down to *Abulfeda*; tho' he, not barely ſatisfied with what was to be found in the beſt Au-

Authors, had recourſe to Travellers and Merchants for farther Information. Now it ſhould ſeem there could be no going into *China* by Land, without knowing ſomething of the great Wall: If a Traveller or two had gone through they poſſibly might have known but little of the extent and vaſtneſs of that Work; but had it been a common Road, Travellers would have made ſome mention of it; and yet we have not one Eaſtern Geographer, above three hundred Years old, that has deſcribed it, or that even ſeems to have known any thing at all of it: And thoſe who have written the Hiſtory of *Jenghiz-Khan*, ſeem to have been to the full as ignorant in this particular. *Golius*, it is true, in his Additions to the *Chineſe Atlas*, cites a Paſſage in *Abulfeda*, which ſeems as if that Prince knew ſomething of the Wall, but it is a Paſſage not to be found in old Copies of him; and the ſame may be ſaid of what *Kircher* cites from *Naſſir Eddin*, which is enough to make us believe they may be the Additions of ſome modern Hand.

The Eaſtern Geographers know but little of the Upper Aſia.

But Eaſtern Hiſtorians and Geographers are not only ſo ill acquainted with this Part of the *Upper Aſia*, they ſpeak ſo confuſedly of the Countries farther Northward, that it is impoſſible to imagin they knew much of them. In Truth, they comprehend all the Tracts beyond *Chowarazm* and the *Mawaralnahra*, under the general Names of *Turan*, *Turkeſtan*, or Coun-

County of the *Turks*, *Igur*, *Catai*, *Shacatai*, *Caracatai*, and ſome others, without aſſigning any determinate Bounds to theſe Provinces, or if they attempt it, they vary ſo infinitely from each other, that there is no reconciling them; and juſt the ſame Stand they are at when they offer to fix the Poſition of the Provinces of *Turan*, or the ancient *Moguliſtan*, the Scene of the mighty Deeds of *Jenghiz Khan*. It was anciently the Opinion that all this vaſt Extent was inhabited by none but Hoards or Tribes of *Nomad Tartars*, Wanderers, and deſtitute of Towns; but in the Hiſtory of *Jenghiz Khan* you have Accounts of Sieges which laſted many Months, and ſuch Slaughters of the Inhabitants of the conquered Places as abundantly evince them to have been very numerouſly populous. *Jenghiz Khan* was a Deſcendant of *Buzanjir Khan*, who had been a potent King among the *Tartars*. *Ung Khan*, whom many, both antient and modern, have taken for the *Preſter John*, ſo famous in the Hiſtory of latter Times, was Lord of a very great Kingdom; and yet no Mention at all is made of it by the *Arabian* Geographers who wrote before the *Tartars* made a Conqueſt of all the *Upper Aſia*: And their Authors, that have written ſince the *Tartars* were driven out of *Syria* and *Meſopotamia*, ſeem to have made no uſe of the Communication they had with them, for a hundred Years, to inform themſelves,

Barros *Decad.* 3. l. 4. c. 1.

ſelves concerning the Countries ſo utterly unknown to their ancient Geographers.

To all this we may add the little Knowledge the *Tartars* of *Moguliſtan*, a Part of *Cashgar*, and *Tibet* had of *Mohammediſm* before the Days of *Jenghiz Khan*. The beſt Hiſtorians, and particularly *Emir Cond*, *Cond Emir*, and many that have followed them, obſerve that before *Jenghiz Khan*, the *Tartars* had no other Religion than what was contained in the *Yaza* or ancient Cuſtoms of the Nation; and ſo indifferent were theſe *Tartars* afterwards upon the Choice of Religion, that ſeveral of the Deſcendants of *Jenghiz Khan* became Chriſtians, while ſome of them embraced *Mohammediſm*, and others adhered to the old Religion of the Country. From this Piece of Hiſtory we may, almoſt, by a natural Induction conclude, That the *Mohammedans* had hitherto but a very ſlender Commerce with theſe People of the *Upper Aſia*; for they have ever made a Number of Converts in the Places were they have ſettled, or where they have had Liberty of Trade. Hence is it that great Numbers of them have been found upon all the Coaſts of *India*; for a few Families of them ſettling in ſome of the chief Cities of the Coaſt, were ſufficient to give Riſe to ſome ſmall Colonies, which, in Proceſs of Time, became very potent. Thus was it, that under the great Empire of the *Seljukids*, when the *Mohammedans* had Intercourſe with the Kingdoms of

Mohammediſm *but little known among the* Tartars *before* Jenghiz Khan.

of *Cashgar* and *Cotan*, that *Mohammediſm* was by little and little introduced; which they eaſily compaſſed, ſupported as they were, by the Power of *Choraſſan*, the *Mawaralnahra*, and the neighbouring States, in Subjection to the Soltans, who, ſome of them, as *Malec Shah*, *Mahmud*, his Son, and ſome others of the ſame Family reſided in thoſe very Parts.

A Trade was not open'd with thoſe Parts till after the Days of Jenghiz Khan.

It is certain, that after the Diviſion of the Empire of *Jenghiz Khan*, and in the Reign of *Timur Beg* or *Tamerlan*, there began to be ſome Communication between *Choraſſan* and *China* by Land; and that it was opened with a View to trade principally, and that ſome now travelled to thoſe Parts out of Curioſity. The Merchants of *Choraſſan*, who traded upon the Frontiers, did ſometimes venture to croſs the Deſart in Caravans; but ſome of theſe Attempts miſcarrying, the *Uſbek* Princes, and ſome of the *Myrza Tartars*, moſtly deſcended of *Jenghiz Khan*, by *Tuli Khan*, his eldeſt Son, began to ſend Ambaſſadors to *China*, by them to protect the Trade, which turned chiefly to the Advantage of theſe Princes. *Shah Rok*, the Son of *Tamerlan*, did in like Manner ſend an Embaſſy to *China*, which was joined by the Ambaſſadors of ſeveral other Princes and many Merchants. The Account of this Embaſſy is in *Perſian*, and the Tranſlation of it has been publiſhed by *Thevenot*. Father *Martini* acquaints us that theſe Embaſſies come to *China* every three Years, or

Tom. 4.

that

that otherwiſe the *Chineſe* would not admit the Merchants into their Empire. The *Caravans* uſually attend upon theſe Ambaſſadors, who, as *Trigaut* tells us, come alſo from ſome other Neighbouring Kingdoms, with Preſents to the Emperor of *China*, by way of Tribute. Thus is it they inſinuate themſelves into a Trade, and the Preſents they receive are often more conſiderable than what they bring; for the *Chineſe* Miniſters of State make a grand Affair of theſe pretended Embaſſies, as if they derived a very great Veneration upon their Emperor, and perfectly anſwered the Flight of his Ambition. But though we were aſſured that for four Hundred Years paſt the *Mohammedans* have made it a Practice to trade with *China* by Land, it would not follow that they did or could do the ſame during the three firſt Centuries of the Empire, or that they reſorted thither in ſuch Companies as may be ſuppoſed to have ſettled in any Number in the principal Cities the Land way.

L. 5. p. 545.

All that has hitherto been offered, and much more that might be added, ſeems evidently to prove that the *Mohammedans* firſt went to *China* by Sea: It remains therefore that we examin into the Courſe they ſteered, the Nature of their Navigation, the End of their Voyages, and what Advantages they made of them.

It is moſt likely that the Arabs *went firſt to* China *by Sea.*

Some there are who fancy the *Arabs* ſteered by the Compaſs before we had any Knowledge of that faithful Guide; that for

Some are of Opinion they had the Uſe of the Compaſs before us.

for many Ages paſt they have known how to take an Obſervation, to divide Sea Charts, and perform the ſeveral Parts of our moſt able Navigators. Granting all this, it muſt of Courſe follow that they made nothing of the great *Indian* Ocean, and that they traverſed it, backwards and forwards, as we do at preſent. Thus is it that a modern Author concludes, forming his Judgment from a Suppoſition that the *Saracens* had the Uſe of the Aſtrolabe long before the *Portugueſe*. " The *Saracens*, ſays he, " had uſed it a long Time before " upon the great *Indian* Ocean, to take the " Altitude of the Sun and other Stars".

P. Bergeron Trait. des *Navigations*, p. 173.

And in another Treatiſe he ſays to the ſame Purpoſe:

Traité des Saraſſins p. 119.

" It is alſo of them we learned the " Uſe of the Aſtrolabe, for which they " have ſo many Names in their Tongue, " and for the ſeveral Parts of this ſo " univerſal and uſeful Inſtrument in Aſtro- " nomy; which they ſo well applyed on " the Mediterranean and the great *Indian* " Ocean, to take the Heighth of the Sun " and other Stars, in the midſt of their " great Conqueſts, Navigations, and Diſ- " coveries, as we have elſewhere obſerv- " ed. And indeed how could their Em- " pire, their Religion, and their Tongue, " ſo long have prevailed, and ſo exten- " ſively, among the remoteſt Iſlands, and " the fartheſt Eaſtern Shores, without the " Help of Navigation, and ſome Uſe of " the Compaſs in ſuch vaſt and perilous " Seas"?

"Seas"? This Writer, tho' a very judicious Man, and many others, ſince him, at once ſuppoſe the Thing to have been as they would have it, and demonſtrate a very uncertain Matter, by another abundantly more ſo. For if the *Mohammedans* have peopled a Part of the Coaſts of the Eaſt *Indies* and *Afric*, it need not follow that they went thither by Sea, and tho' they did for certain reach ſome Parts by Sea, it is not certain that they ſailed by Obſervation, or that they were skilled in all the Parts of Navigation required for the Conduct of a Ship in a long run.

We find not the leaſt Proof towards this in their Books.

But to the Point; we do not find the leaſt Proof of this ancient Uſe of the Compaſs in any of the *Arabian* Books; for tho' the Number of their Writers be almoſt infinit, and tho' no Man can be ſure he has ſeen them all, yet may we ſay it is impoſſible that ſo uſeful and ſo marvellous a Diſcovery ſhould be concealed in ſome rare and uncommon Books, if for ſo many Ages it was in the Hands of their Sea Artiſts.

Now there is not one original Word either in *Arabic*, *Turkiſh*, or *Perſian*, which can properly ſignify either the Aſtrolabe or the Compaſs. The *Arabs* and the *Turks* commonly call the Compaſs *Boſſola*, the *Italian* Name, which ſhews that the Thing ſignified is foreign to them as well as the Word. *Kotubnema* is a Compound, and a Word of modern Uſe with the *Perſians*. Their Naturaliſts, who have ſo amply

amply expatiated upon the Virtues of the Load-ſtone, and repeated all they found concerning it in the ancient *Greek* Authors, have never once hinted at the Property of the Magnatic Needle; nor do we meet with one ſingle Obſervation, made, of ancient Date, by the *Arabs*, on the Variation of the Needle, or any Inſtruction conſequent thereto for the Aſſiſtance of Navigators.

The *Arabian*, the *Turkiſh*, and the *Perſian* Pilots, prefer the Compaſſes made in Europe to thoſe they make themſelves, aud are not yet perfect in the Method of touching their Needles. Indeed ſince they have been taught by our Seamen, they know the Uſe of the Compaſs very well, and venture upon long Runs in the *Indian* Ocean, by the Help thereof, and ſucceed very well: But by this we underſtand, That if in leſs than two Centuries they have learned enough of the Franks to become intelligent Navigators, they could not have had the ſame Knowledge ſeveral Ages before, and at the ſame Time be ignorant of all the Principles of Navigation, as they were at the Time of the firſt Diſcoveries. The moſt ancient Mathematical Inſtruments they have for Nautical Uſes, can never be ſtrong enough to combat this Conjecture. Some indeed they have which are well enough wrought, and particularly ſmall Aſtrolabes, which their moſt skilful Pilots carry in their Boſom; and it is certain, that they

they have a long time made uſe of this Inſtrument, whence *Bergeron* gathers That they ſailed by Obſervation, and even uſed the Compaſs: But no one is ſo ignorant as not to know the wide difference there is between theſe two Inſtruments; or that tho', by the help of an Aſtrolabe, an Obſervation of the Stars may be taken, it is of no uſe to the Seaman in ſteering his Courſe without the help of the Compaſs.

Whether they had the Compaſs from the Chineſe.

It is in vain to ſuppoſe the *Arabs* had the Compaſs before us, becauſe they have had intercourſe with the *Chineſe* eight hundred Years paſt, and becauſe the *Chineſe* had it many Ages before we had. We very well know that Fath. *Martini* relates of the Emperor *Ching*, who reigned MCXV Years before Chriſt, that he made a Preſent of a Compaſs to an Ambaſſador from *Cochinchina*: *Auditus benigne legatus, adornanſq; jam reditum, donatus eſt a* Cheveungo, *Machina ſummo artificio fabra, quæ ſua ſponte reſpiciens Auſtrum, irrequieta lege certum monſtrabat iter ſive terra illud, ſive mari facientibus. Ea duabus ſyllabis* Chinan *appellabatur, iiſdem omnino quibus nunc Sinæ Magneſiam acum ſignificant. Argumento haud dubio ejus uſum illo jam tempore apud Sinas inventum ad alias inde Nationes, mea quidem ſententiâ, tranſiviſſe. Hanc igitur Machinam ducem ſecuti Cochinchinenſes unius anni ſpatio domum redierè.* We need not inquire into the Authority of the Authors Fath. *Martini* has

compiled his Hiſtory from; we ought to rely on the ſincerity of that learned Man, to whom Europe is indebted for her moſt perfect Documents concerning *China*. But it ſeems extraordinary that the *Chineſe* ſhould have made ſo poor a Uſe of their Compaſs as to proceed in their Voyages as if they had none. The length of the time the *Cochinchin-ſe* were upon their return from *China*, might tempt one to think this *Machine* was not altogether what we call a Compaſs.

The Opinion of Sir John Chardin *concerning this.*

Sir *John Chardin*, a famous Traveller, being conſulted upon this Subject, returned Anſwer to the following Effect. "I "cannot tell whether or no the *Chineſe* "of themſelves found out the Art of "Navigation and the Compaſs, as they did "the Art of Printing and Artillery; we "ſhould conſult their Learned to be aſ-"ſured of it. But for the other Aſiatics "I boldly aſſert they are beholden to "us for this wonderful Inſtrument, which "they had from Europe by the Hands of "the *Arabs*, a long time before the *Portu-"gueſe* Conqueſts. For, *Firſt*, Their Com-"paſſes are exactly like ours; and they "buy them up of the Europeans as much "as they can, ſcarce daring to meddle "with their Needles themſelves. *Second-"ly*, It is certain the old Navigators, "only Coaſted it along; which I impute "to the want of this Inſtrument, to "guide and inſtruct them in the mid "Ocean. We cannot pretend to ſay they

were

" were afraid of venturing far from Home;
" for the *Arabs*, the firſt Navigators in
" the World, in my Opinion, at leaſt
" for the Eaſtern Seas, have, time out of
" mind, been from the Bottom of the
" *Red-Sea* all along the Coaſt of *Afric*
" down to the Tropic of Capricorn,
" which is a Space of fifty Degrees; and
" the *Chineſe* have always traded with the
" Iſlands of *Java* and *Sumatra*, which
" is alſo a very conſiderable Voyage.
" So many Iſlands uninhabited and at the
" ſame time productive, ſo many Lands
" unknown to the People I ſpeak of,
" are a Proof That the old Navigators
" had not the Art of Sailing on the
" main Sea. I have nothing but Argu-
" ment and Conjecture to offer touching
" this Matter, having never met with any
" body in *Perſia* or the *Indies* to inform
" me when the Compaſs was firſt known
" among them, tho' I made the Inquiry of
" the moſt learned Men in each Country.
" I have been from the *Indies* to *Perſia*,
" in *Indian* Ships, when no European
" has been on Board but my ſelf. The
" Pilots were all *Indians*, and they uſed
" the Fore-Staff and Quadrant for their
" Obſervations. Theſe Inſtruments they
" have from us, and made by ours, they
" not in the leaſt varying therefrom,
" except that the Characters are *Arabic*:
" And, by the way, I obſerve that the
" *Arabs* are the moſt skilful Navigators
" of all the *Aſiatics* and *Africans*: But

" they nor the *Indians* make uſe of " Charts, and indeed they do not much " want them; ſome they have, but they " are copied from ours, for they are " quite ignorant of Perſpective.

It ſeems moſt likely then that the *Arabs*, in the firſt Ages of *Mohammediſm*, had no knowledge of the Compaſs, and that they never ſailed by Obſervation till they imbibed the Precepts of that Art from the Europeans: And certain it is, by the Teſtimony of our two Authors, and by that of all the Eaſtern Geographers, who often take notice of Courſes and Diſtances, That they were formerly mere Coaſters, or that when they did venture to leave the Land, it was for no great Run, and this is what made their Voyages ſo long and dangerous. They ſailed from the *Perſian* Gulf, and thence ranged along Shore quite down to the Point of *Malabar*, and having doubled it, whether they ſtood over for the Iſles of *Andaman*, or made for ſome other Port in the Gulf of *Bengal*, they did not ſtir far from Land, and particularly as they came in with the Coaſt of *China*.

They were very ſollicitous about Iſlands and Anchoring-grounds, which our People now avoid as much as poſſible, that their Voyage may not be retarded, and themſelves expoſed to ſuch dangers as they are in no fear of at Sea. The Built of the *Siraf* Shipping, as deſcribed by

by our Author, may ſatisfy us they were not calculated for the high Sea; for their Planks ſewn, as we may ſay, together with Coco-nut Yarn, and almoſt deſtitute of Iron, could never have held in the tumbling Weather our Ships frequently meet with in thoſe Seas.

We muſt not wonder then if the Diſcoveries the *Arabs* made by Sea, in ſix or ſeven hundred Years time, are not comparable to thoſe of the *Portugueſe*, *Caſtilians*, *Italians*, and, in a Word of all the European Nations, whom the Orientals commonly ſurpaſs in Induſtry; for the want of the Compaſs is ever an Obſtacle in the way of long Runs.

The Arabs *inaccurate in their Reckonings at Sea.*

From what has been ſaid we may ſafely conclude That the *Arabs* did not venture far out to Sea; that they ſailed by an inaccurate reckoning and the Obſervation of the Stars; that the little Knowledge they had of the Winds and Monſoons, made them often miſtake in their Run and the Diſtance of Maritim Places, as ſufficiently appears by their general Meaſure of a Day's Sail by Sea, which is ſo vague and uncertain that there is no reducing it to any fixed Standard: And that thus they only coaſted it along, or at leaſt that they ſeldom left the Shore out of Sight behind them; and that, conſequently, they are not to be ſuppoſed the Original Diſcoverers of the true Courſe to be ſteered for the Great *Indies* and *China*.

Now if we examin into the Cauſes of this Imperfection in their Science of Navigation, there are two which principally occur to us. *Firſt*, The *Arabs* being no great Inventors, as appears by the little Progreſs they made in Learning, beyond what they had from the *Greek* Books tranſlated into their Tongue, found no Inſtruction in thoſe ſame Books to make them Navigators. For the *Greeks*, tho' they had potent Fleets, knew nothing of launching out into the Sea, and many of the Learned think they hardly ever ventured upon the *Ocean*, but confined themſelves to the *Mediterranean*. The *Carthaginians* alſo were no more than Coaſters, and tho' it were certain *Hanno* ran down to the Cape of *Good-Hope*, and that the *Table Hill* is the Θεῶν ὄχημα, or *Chariot of the Gods* he diſcovered; we cannot conceive this Voyage to have been otherwiſe performed than from Headland to Headland; as the *Portugueſe* firſt did it. The general Form and Conſtruction of the ancient Ships was not adapted to the Ocean; for they all went with Oars which are not only uſeleſs but dangerous in Voyages of Length. The Deſcription of the great Coaſt of the *Indies*, or of the *Erythæan* Sea, as *Arrian* has left it us; and what we read in *Pliny* concerning the Courſe ſteered by the Ships, that traded to the *Indies* from the *Red-Sea*, can only confirm us in our Opinion. For if we except the Voyage,

Hannon Peripl. Ramuſ. Præfat. in Peripl. Navig. Tom. 1.

to

to *Taprobana* or *Ceylon*, with the Wind called *Hippalus*, that is, by obſerving the Monſoon, it does not appear they knew how to keep a Reckoning. The *Arabs* therefore could pick nothing out of the *Greek* Books to inform them of this neceſſary Art, and their very little acquaintance with the Latin would not allow them to underſtand what *Pliny* and thoſe he quotes had written. For the Book they have under the Name of *Pliny*, is ſo very unlike the Original, that we can ſcarce believe it was ever in the Hands of the Perſon who pretended to give it in *Arabic*. The *Arabs* then only continued to go from the *Red-Sea* to *Malabar* and *Ceylon*, but in time venturing farther than the *Romans* had been, they, from Iſle to Iſle, at length diſcovered the Shores of *China*.

In the ſecond Place, nor the *Kalifs* nor the *Soltans* who ſucceeded them, ever aimed at any great matter of Power by Sea, ſo that the Navigation was wholly left to the Merchants.

Their Kalifs never undertook any great Matters by Sea.

Theſe Princes never endeavoured to have Potent Fleets, as having no call for them, and as ſitting poſſeſſed of ſo vaſt and ſo rich an Empire, that they could have no Temptation to make farther Diſcoveries or new Conqueſts beyond Sea, or to conſult the Intereſt of their trading Subjects by procuring them the Benefits their Protection might have derived on them in foreign Parts. Some time, indeed

deed, after the firſt Wars beyond Sea, the *Soltans* of *Egypt* and *Syria* began to have ſome Shipping and even obtained ſome ſignal Advantages over the Chriſtians at Sea; but it is plain That a Sea Strength had been of but inſignificant Uſe in the other principal Affairs, and Revolutions of this great Empire.

They had every thing in abundance and Indian *Commodities were brought to them.*

To all this it may be added, That the general abundance of Things neceſſary for Life, or to ſupply Luxury in the *Mohammedan* Provinces was ſuch, that they had no Occaſion to expoſe themſelves to the Dangers of a long Voyage to go in queſt of them to the Places whence they came. For the *Indians* brought by Land to *Cabul* and ſome other Places, and by Sea to *Baſſora* and *Siraf*, all the Commodities of the *Indies* and *China*. Furs were brought into *Syria* by the Provinces of *Adarbejan*, by *Curdiſtan* and other Parts more Northerly. Great quantities of the ſame they alſo had from the *Barbarian* Coaſt, by the way of the *Red-Sea*, from whence a great Trade was carried on with them all over *Egypt*. From the ſame Places they had Gold Duſt; Gold alſo they had from the Mines of *Sofala*, brought to them by the Negroes who traded with *Egypt* by the way of the Deſart, or from Port to Port quite to the *Red-Sea*. From *Ceylon* and the *Indies* they, by their Trade with the *Chineſe* and *Indian* Merchants, had Silk, rich

rich Stuffs, and many other Manufactures; Drugs and Spices. With this Stock of Goods they drove a very conſiderable Commerce, by the way of *Kahira* [*Cairo*,] with the *Venetians*, the *Genoeſe*, the *Catalans*, and the *Greeks*; and therefore they were under no neceſſity of going ſo far as *China*. Wherefore it is very probable That the firſt Adventurers that undertook this Voyage were urged thereto by the Calamities of the Civil Wars, which, having reduced many Families to Want, obliged them to ſeek ſome Livelihood by Trade, deprived as they were of all other means of Subſiſtance. And accordingly one of our Authors obſerves of the *Arab* who had the long Conference with the Emperor of *China*, That he ſet out upon his Voyage after the Deſtruction of *Baſſora*. There is ſome reaſon alſo to believe that the *Syrian* Merchants who went to *China*, and whom we ſhall mention hereafter, came to the ſame Reſolution upon the very ſame Account.

The Navigation of the Chineſe.

It remains now that we examin whether or no the *Chineſe* had a different way of Sailing, and how far they went. If we hearken to ſome Authors, they came as far as the Cape of *Good-Hope*, and formerly Peopled and conquered the great Iſland of St. *Lawrence*. It is pretended alſo That they had the uſe of the Compaſs a long time before us; and that ſo they were able to undertake long Voy-

Voyages, and the rather as the Built of their Ships ſpeaks them to have been more Skilful in nautical Architecture than any of the other Orientals. We have given you the Teſtimony of Fath. *Martini* as to the very ancient Knowledge they boaſt to have had of the Magnetic Needle; and our Authors aſſure us, That in their time the *Chineſe* came to the *Perſian* Gulf. So they had ſailed along throughout the Iſlands; and even had Settlements upon ſome of them, remains of which are at this Day upon *Malacca* and in other Parts. We read alſo in ſome Authors, That they conquered *Cochinchina*, and the Neighbouring States quite to *Pegu*; and others aſſure us That thoſe States formerly paid Tribute to *China*. Now tho' the beſt Authors acquaint us that they marched their Armies by Land, it is nevertheleſs certain that, long before the Diſcoveries of the laſt Ages, they had Fleets which made them Maſters of all thoſe Seas, and it is thought they once ſubdued the Empire of *Japan* by means of their Shipping. But as it is above twelve hundred Years ago ſince this People, not very Warlike by Nature, have given over all thoughts of enlarging their Empire, they, as conſiderable Navigators as they were, made no Conqueſts among the Iſlands upon the Coaſts of the Eaſtern Ocean, and have been very unwilling to admit Strangers among them under the pretence of Trade.

It

It is commonly reported that this Prohibition is almoſt as old as the Empire, and yet by the great number of *Mohammedans*, *Jews*, *Indians*, and even *Syrian* Chriſtians that ſettled among them, it appears that this ſame Prohibition was not very ſtrictly minded, as may be clearly gathered by all the Circumſtances in our two Authors.

Navarete thinks they ſailed no farther than the Straits of *Sincapor*, or *Sunda*, becauſe their Ships are not ſtrong enough to live in the heavy Seas of the great *Indian* Ocean; and will have it that there is not the leaſt room to imagin they ever reached *Ceylon*, and much leſs St. *Lawrence* or *Madagaſcar*, as ſeveral of the *Portugueſe* Navigators at firſt gave out. He adds, that they had never undertaken ſuch long Voyages to conquer far diſtant Countries, ſeeing they never were inclined to ſpread the Fame of their Arms; that the Trade of Metals, Silks and the principal Drugs, could not have been their Motive for ſuch Undertakings, ſeeing they were in *China* itſelf abundantly ſupplyed with all theſe Things; and that in ſhort it does not appear they had any Inſtruments proper to take Obſervations, or that they ever knew how to divide, or project Sea Charts.

But our firſt Author partly deſtroys the Conjectures of *Navarette* by aſſuring us That in his Time the *Chineſe* Ships came to *Siraf*, tho' they dared not go farther, becauſe

cauſe of the bad Weather, and great Seas they could not endure, and that thus they did not offer to go quite up to *Baſſora*, or into the *Red-Sea*. As for the *Portugueſe* Writers who would have it they ſailed as far as the Cape of *Good Hope*, they built their Aſſertion upon the uncertain Foundation of ſome Manners and Cuſtoms among the *Cafres* and People of the Eaſt Coaſt of *Africk*, which, as they thought, had ſome Reſemblance of what they had obſerved among the *Chineſe*. This is a Matter of great Obſcurity, and can never be cleared up till we are more exactly informed of the *Chineſe* Hiſtory than we are.

It is very extraordinary alſo that the *Arabs* ſhould have been eight Hundred Years acquainted with all the Seas of *India*, and yet never leave a Sea-Chart behind them, to aſcertain their Diſcoveries, and guide their Poſterity; And yet it does not ſeem that they drew up any Charts in the firſt Times, and we have very great Reaſon to ſuppoſe they are indebted for this Piece of Art to the Occidentals, it being but ſeldom that we meet with their Charts above three Hundred Years old.

Of the Sea-Charts and Maps of the Orientals.

Theſe Charts are uncommon enough, and the very beſt of them are ſo imperfect, that the worſt we have in our old Manuſcripts, are far more accurate than the niceſt of the *Arabs* and *Perſians*; for they afford neither Bearings, nor the Courſe of Rivers, nor Order, nor Method. The beſt

beſt of them are thoſe which conſiſt of Squares, produced by the mutual Interſection of Parallels and Meridians, in the Midſt of which is the Name of each principal City. They themſelves have been ſenſible of their Ignorance in this Particular, and no ſooner did the *Europeans* print their Maps than the *Orientals* put a great Value upon them: They have even endeavoured to make them their own, by writing the Names of the Places in their own Characters and Tongue, by the common Names current with us.

In the Commentaries of *Alfonſo d'Albuquerque*, we read of a *Mooriſh* Pilot, at *Calicut*, who had a very exact Draught of all the Coaſts of the *Indies*; and it is credible, that the *Arabs*, who, by *Egypt* and *Syria*, had a continual Commerce with the *Europeans*, had by the *Venetians* and *Genoeſe*, in thoſe Days the greateſt Navigators in *Europe*, been taught ſome Parts of Navigation, which they may have applyed in their Voyages to *India* and *China*. But theſe are very extraordinary Inſtances; for they had ſo little improved upon what they borrowed from our Seamen, That ever ſince the Diſcovery of the *Indies*, they have thrown aſide their own Charts to make uſe of ours, which they prefer to thoſe they may have drawn up from their own Obſervations.

The Arabs made no great Diſcoveries by Sea.

We muſt judge of the maritim Skill of a Nation by the length of their Voyages, their Diſcoveries, and bold Attempts, like

like thoſe of the *Portugueſe*, the *Engliſh* and *Dutch*, which had ſeemed incredible to the Ancients: The *Arabs* have undertaken nothing of the kind ſince the Riſe of their Empire. They went into *Afric* under the Protection of the Governor of *Egypt*, who ſent a Guard with them through the Deſart. Their Paſſage over into *Spain* was ſo mere a Trifle that it is not worth the naming, and even for that, it ſeems, they made uſe of Chriſtian Ships. The Conqueſt of *Majorca*, *Minorca*, and *Ivica*, was compaſſed a long time after, when the *Arabs* had by their Slaves and Renegadoes been taught what to do with a Ship: But all theſe maritim Enterpriſes, conſiſted of no more than embarking a Parcel of Troops on board of Flat-bottomed Veſſels, they had ſcarce any other, and landing with Diſcretion. Their Voyages to *Sicily*, *Sardinia*, and *Calabria* were to the full as eaſy. Their Fleets did not then ſweep the Seas, there were then but few Corſairs, and when the Chriſtian Princes began to fit out any conſiderable Strength, the *Mohammedans* were unable to ſtand againſt them; but in a very ſhort Time were driven from their Conqueſts, a certain Sign of the weakneſs of their Navy.

Their moſt formidable Sea Armament.

The moſt formidable Power they ever had at Sea before the middle of the Sixteenth Century, when they began to be dreaded in the Mediterranean, was that fitted out by the *Grand Signior*, in the Year MDXXXVI, under the Command of *Soliman* Baſha,

Baſha, to drive the *Portugueſe* from their *Indian* Conqueſts. This Fleet ſailed from *Suez*, and reached *Diu*, which *Soliman* beſieged with the unfortunate Event related at large in the *Portugueſe* Writings. But, beſides that this Expedition was ſet on foot above forty Years after the Diſcovery of the *Indies*, there was ſo great a Number of Chriſtian Seamen and Officers on board of this Fleet, that we may fairly aſcribe to them all the Honour of this Voyage.

Their Colonies in Afric and the Indies.

The *Arabian* Colonies diſcovered on the Coaſts of *India*, ſince the *Portugueſe* ſailed thither, have made ſome believe they went to thoſe Parts by Sea, and that they made their Settlements much in the ſame Manner the *Portugueſe* conquered and Peopled a vaſt Extent of Country from Cape *Bojador* quite to *China*; but it is certain, theſe Settlements were owing to a very different Origin. The *Arabs* were at *Sofala* and *Moſambique* before the Diſcovery of the Cape of *Good-Hope*; and it was no very difficult Matter for thoſe who were in *Afric* and in *Egypt*, to go down to the Eaſt Coaſt, which for many Ages had been famed for Trade. Thus it was that they peopled the *Egyptian* Side of the *Red-Sea*; becauſe the Caravans of that great Province came uſually down thither to trade with the *Perſian* Merchants, who brought them all Sorts of Commodities from the the *Indies* and *China*, which they exchanged with them for thoſe of *Egypt* and *Chriſtendom*. They were Maſters of *Arabia*,

bia, *Perſia*, and all the Provinces which extend quite to the *Indies*, and ſo it was eaſy for them to have travelled from Kingdom to Kingdom, till they got to *China*. Had they been poſſeſſed of great Fleets to make them Maſters of the Sea, it is very likely they would have undertaken the Conqueſt of this Country, as they did by all thoſe they could get at with their Arms; but we do not underſtand by their Hiſtories, nor even by the *Portugueſe* Accounts, that their moſt conſiderable Cities were owing to any Thing beſides Trade and Religion. It was Trade that formed the *Arabian* Colonies of *Monbaza*, *Quiloa*, and *Moſambique*, and ſome other Places on the Way to the Great *Indies*, where the firſt Families increaſed to that Degree, That, in Proceſs of Time, they made a good Part of the Inhabitants of the Places. Religion alſo gave Birth to ſome Settlements, when Idolatrous Princes were perſuaded to *Mohammediſm* by Fakirs, who, as we ſhall obſerve hereafter, often devoted themſelves to ſuch Miſſions. Under theſe two Pretences did the *Mohammedans* get footing in ſeveral conſiderable Ports of the *Indies*: But, tho' they were in great Favor with the Princes, were very rich, and partook largely in the Government, they were never conſidered as the predominant Part, as they had not obtruded themſelves by Conqueſt.

Mohammedan *Settlements.*

It is ſomewhat hard to account for the ſeveral *Mohammedan* Settlements upon the Coaſt

Coaſt of *Africk*, between the Cape of *Good-Hope* and the *Red-Sea*. Theſe are of very obſcure Riſe, and of a very different Nature from thoſe which brought the greateſt Part of *Aſia* and *Africk* under their Yoke. They were neither erected nor aided by the Princes or Governors of Provinces, equal in Authority to Tributary Kings, wherefore Hiſtory has no Mention of them: And ſo little do we know of the interior *Africk*, that we cannot well decide the Way the firſt *Mohammedans* may have taken to the Eaſt Coaſt; the little we know of the Hiſtory of theſe petty Kingdoms, we have from the Induſtry of the famous Hiſtorian *John de Barros*, who met with ſome of their Chronicles. *Coaſt of Africk.*

The *Arabians* ſubdued *Egypt* in the very firſt Century of their *Hejra*; and ſome Years afterwards they made a Conqueſt of *Africk*, were Maſters of *Arabia*, and of all the Ports of the *Red-Sea*. There is ſome room then to believe that this ſtirring, this indefatigable and avaricious People, trading at firſt upon the Coaſt with the Negroes, underſtood they had their Gold from the Mines of *Sofala* and *Monomatapa*, that Ivory abounded in the Country, and that great Wealth might be thence accumulated; this was ſurely the Riſe of the firſt *Arabian* Colonies in thoſe Parts, tho' juſt at what Time we cannot ſay. It was eaſy for them to ſettle upon this Coaſt; becauſe the Negroes who lived in the Upland had no Towns, but dwelt in Hutts

Abulfed. *Geogr. Perſ.* Kaſwini.

like Nomads. It is thought indeed, that their firſt conſiderable Settlement was at *Magadoxo*, a City known, tho' very obſcurely, by the *Arabian* Geographers, which muſt have been firſt inhabited, becauſe of its advantageous Situation.

The Cities they built upon the Coaſt.

The *Bedouin* or *Bedwin Arabs* had wandered to the uttermoſt Parts of *Egypt*, of *Nubia*, and, perhaps, even of *Barbary*, and had ſettled towards the Eaſt Coaſt; where they lived, in their ancient Manner, under Tents, feeding of Flocks, which were their chief Support, while they cultivated ſome Trade with the *Cafres*; but the Barbarity of theſe *Cafres* made them edge by Degrees to the Coaſt, and there build a City whoſe beginnings are to us unknown. After this, theſe ſame *Arabs* ſtrengthned by others, built *Brava*, and *Monbaza*, and ſome other Cities of the Coaſt quite to *Quiloa*.

Theſe Colonies, according to one of the Hiſtories of the Country cited by *Barros*, had been ſettled about the Year CCCXX of the *Hejra*, or DCCCCXXXII of *Chriſt*. About the Year of the *Hejra* CCCC, of *Chriſt* MIX, a *Perſian* Prince, younger Brother to the Soltan of *Shiraz*, came to ſettle at *Quiloa*. *Barros* calls Soltan *Hoſen*, the Father of this Prince, King of *Shiraz*; but at the Time he ſpeaks of he could be only *Khan* or tributary Prince of *Shiraz*, ſubject to Soltan *Addulat*, of the Family of *Buiya*, who was Lord of all *Perſia*, and the principal Mohammedan Provinces

Decad. 1. l. 1.

Provinces of the *Upper Aſia*, from the Year of the *Hejra* CCCCIV, or of *Chriſt* MXIII, to the Year CCCCXI, of *Chriſt* MXIX, and the ſame ſucceeded him to the Year of the *Hejra* CCCCLXXXVIII, of *Chriſt* MXCIV. It is alſo ſaid, that theſe *Perſians* called themſelves *Amozaydi*, or Followers of *Zaid*, the chief of a Sect which claſhed with the *Arabs* and the *Africans*; but it is likely we muſt read *Imamzadà*, as if they were deſcended from *Ali*, by ſome one of the *Imams* or Pontifs of the *Perſian* Sect; this Difference was the Cauſe that this new Colony of *Perſians* went to the Place where they afterwards built *Quiloa*.

Thoſe at *Magadoxo* were the firſt that diſcovered the Gold Trade at *Sofala*, one of their Ships being horſed thither by the Currents: but they did not make the Diſcovery profeſſedly, or on ſet purpoſe, tho' they had ſome Knowledge of it; becauſe they dared not go near Cape *Currents*, which being ſtill a dangerous Navigation, was abundantly more ſo to thoſe who made as little free with the Offing as poſſible. The Kings of *Quiloa* made Diſcovery of a good Part of the Coaſt, and became Maſters of *Monbaza*, *Melinda*, and the Iſles of *Pemba*, *Zanzibar*, *Monfra*, *Comro*, and ſome others; they even ſent ſome Colonies over to the Iſland of St. *Lawrence*, and their chief Reſidence was at *Soaki*. Theſe *Perſian* Adventurers, or their Deſcendants, were in Poſſeſſion, here,

Barros. Decad. 1. l. 8. c. 5.

long before the *Portugueſe* found out the Way to the *Indies*: And other Colonies, at different Times, from *Perſia* and *Arabia*, did alſo ſeat themſelves on many Parts of this Coaſt, and moſt of the Cities were ſo many Republics or little Kingdoms, when diſcovered by *Vaſco de Gama*. Some of them were *Sonnis* or of the *Arabian* Sect, others were *Imamis*, or of the *Perſian*; and theſe religious Diſſenſions, as well as a Jealouſy of each other in Trade, ſtirred them to great Wars, which it ſeems the other *Arabs* knew nothing of, or any way concerned themſelves with.

They force the Cafres *into the Country.*

The *Mohammedans* being thus in Poſſeſſion of the whole Coaſt down to Cape *Currents*, obliged the *Cafres* to retire into the Country. It was ſeldom theſe *Cafres* came down to the Sea-Side, except to look for Ambergreeſe, which the Sea threw up at certain Times: But they found it alſo more Southerly, and trucked it with the *Mohammedans*, to whom they alſo brought Ivory, Gold-Duſt, and Tygers, Leopards, and Lions Skins, which they had from the Deſart.

What we know of the Origin of the Mohammedan *Settlements upon the Coaſt of* India.

It ſeems as if, in the third Century of *Mohammediſm*, the Towns we are ſpeaking of were not yet built, and that the Trade was immediately negociated with the Negroes themſelves by the *Egyptian* Merchants of the Red-Sea, and the Coaſt of *Arabia*. This Coaſt was as yet called no more than the Country of the *Zinges*; and the Name of *Zanguebar*, ſince impoſed on

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it, ſeems to be given by the firſt Navigators who came thither from *Perſia*. *Bar* in the *Indian* Tongue ſignifies a Coaſt, as *Abulfeda* and the other Eaſtern Geographers have obſerved: And the *Perſians* who were acquainted with the *Malabar* and ſome other Coaſts ſo called by the *Indians*, called this Country of Negroes *Zingebar* or *Zinjebar*, if we pronounce it as the *Arabs* do, or *Zinguebar* as the *Perſians*. All the Shores Northward and then Eaſtward quite to the River *Indus*, were in Subjection to the *Mohammedans*: And from the *Indus* down to Cape *Comorin*, they met with *Moors* in many Places, but particularly at *Calicut*. *Barros* relates, that *Sarama Payrimal* being ſeduced to *Mohammediſm*, and being deſirous to dye at *Mecca*, divided *Malabar*, his Dominions, between his Children and Relations, and that he gave *Calicut* to one of his Nephews who was his chief Heir, together with the Title of *Samorin*, or Emperor of *Malabar*. D. 1. l. 9. c. 5.

Their firſt Settlements thereowing to Trade.

The *Moors* coming to *Coulam* to trade, this King *Payrimal* gave them *Calicut* where they kept their grand Warehouſes, not only of the Pepper and Ginger the Country abundantly produces, but alſo of all the Drugs and Spices which were brought from the Iſlands, and the uttermoſt Parts of the Eaſt. This Settlement and the Veneration the *Samorins*, who ſucceeded *Sarama Payrimal*, had for the *Moors*, gave them a great Sway at *Calicut*,

and upon all the Coaſt, where they made Allyances with the Principal *Indians*, who thought it an Honour to give them their Daughters in Marriage. They inſinuated themſelves alſo into a great Intereſt with the Princes of the different Parts of the Coaſt, as *Idalcan*, *Nizamaluco*, *Cotalmaluco*, *Madramaluco*, for being at perpetual War with each other, they made great account of the *Moors*, and endeavoured all they could to engage them in their Service, they being, in thoſe Times, the beſt Soldiers in all the *Indies*. Moſt of the *Patans* or Kings of the *Indies* were Idolaters, nor had *Mohammediſm* taken any deep Root in the Country, nor did it till King *Ekbar*, in the beginning of the Seventeenth Century, made a Conqueſt of moſt of theſe States.

From Cape *Comorin* Eaſtward, the *Portugueſe* did not meet with ſuch Swarms of *Moors*; nevertheleſs they were ſettled upon *Malacca*, upon ſeveral Parts of *Sumatra*, and among the *Molucca's*; but there was ſcarce any of them in moſt of the other Kingdoms. They were already at *Canton*, and in the other chief Ports, when the *Portugueſe* arrived, but according to the Teſtimony of our two Authors, they had been there ever ſince the CCXXX Year of the *Hejra*.

They had four Ways of ſettling themſelves in the Indies.

From theſe Premiſes we deduce That the *Arabs* formed their Settlements four ſeveral Ways; by Conqueſt, by Diſcovery, by Trade, and by Miſſion. By the firſt Means

Means they poſſeſſed themſelves of all the Provinces which made their vaſt Empire: By the ſecond they got footing in *Afric* down to Cape *Currents*, among the poor unarmed Cafres who had it not in their Power to prevent them from ſeizing on what Parts they ſaw good: Their Colonies of *Magadoxo*, *Brava*, and *Quiloa* were ſomewhat in the Nature of ours in theſe latter Times; but not ſo difficult to maintain, becauſe of the Proximity of the *Red-Sea*, whence the *Arabs* had all Sorts of Aſſiſtance. By the two other they ſeated themſelves in all the other Parts, but more eſpecially by Commerce. Theſe Voyages were not in thoſe Days ſo ſafe and ſo frequent; wherefore the Merchants were under a neceſſity of making a long Stay at the principal Scales, where they took to them Wives, their Religion allowing them a number; theſe new Families brought on others, and the Princes being ſenſible it was greatly for their Advantage to draw the Trade of *Perſia*, *Arabia*, and at the ſame time of *Egypt*, and *Europe*, by the *Red-Sea*, into their own Ports, theſe Merchants met every where with the kindeſt Uſage they could wiſh. Theſe Idolatrous Princes, confirmed in their old Superſtitions, were not at all ſcrupulous about differences in Religion, but admitted all indifferently. So they readily allowed their Subjects to embrace *Mohammediſm*, which they preferred to the reſt; becauſe of the hopes theſe *Arabs* gave

them of Protection from the Soltans, whose Power was known in the remotest East: Even Princes themselves made profession of *Mohammedism* in troublesom Times, that the *Moors* might join them; for in latter Days they were so multiplyed, that they alone peopled whole Cities, or a part of the most considerable. Thus this Religion, which has nothing very inconvenient in it, did by little and little obtain in many Parts; and at length received an access of Power, when some of its Professors being raised to the first Posts in the Courts of *Cambaya* and *Guzarat*, invited a greater number of those Asiatic *Turks* called *Rumis*, and even seized on some Posts, as did *Malic Az*, who raised a considerable Settlement at *Diu*, from whence he a long time infested the *Portuguese*.

Their Settlements that were owing to Trade and to Religion.

By Trade and Religion the *Arabs* got footing in some Parts of *Malabar*, as has already been noted, and by the same Means they came to be very considerable upon *Malacca*. They first went thither as Merchants, and some of them there fixing their Abode, gained many of the Idolaters over to *Mohammedism*. From *Malacca* they sailed round to the *Molucca's*, and having prevailed on the Kings of *Tidore* and *Ternate*, together with several others to join with them in Religion, they reaped great Benefits from these Princes, whom the concerns of Trade, and the Protection these *Moors* gave them room to hope, confirmed in *Mohammedism*. According to

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the *Portugueſe* Writers they had not been long upon the *Molucca's* before our Diſcovery of the *Indies*.

They had been in *China* above five Hundred Years before, and, according to our two Authors, they were there very numerous; but the Severity of the *Chineſe* Laws prevented them from propagating their Faith with the ſame Freedom they had been allowed in the *Indies*: So that they did not convert the *Chineſe*; they could obtain nothing farther there than the free Exerciſe of their Religion. The great number of them, before the Year CCC of the *Hejra*, ſufficed to People a Part of the chief Cities of *China*, where the *Portugueſe* found them. *Their Settlement in China not raiſed by Religion.*

Our Subject naturally leads us on to ſay ſomething of the manner how the *Mohammedans* extended their Sect to the Extremities of *Aſia* and *Afric*. Now the Manner of this was widely different from the Way taken to proclaim the Goſpel to the Univerſe, particularly by the Apoſtles in the firſt Ages of the Church: The Diſciples of *Chriſt* were harmleſs, humble, poor, patient, and foes to Riches; and ſo averſe were they to every ſort of Violence, That many of the primitive Chriſtians, moved by the Spirit of Meekneſs and Forbearance, forſook the Profeſſion of Arms, deeming it unlawful to fight even with the Enemies of the State. The Apoſtles and their Diſciples confined themſelves to the pure Doctrine they had received *In what Manner they extended their Religion.*

ceived from *Jeſus Chriſt*; they expoſed themſelves to numberleſs Torments in Defence of it; they prayed for their Enemies, nor ever returned Evil for Evil; they hoarded not Wealth, and whatever the Believers depoſited in their Hands, was faithfully diſtributed to the Poor: Thus was it the Goſpel was firſt recommended to the World.

The Riſe of Mohammediſm.

The firſt *Arabians* were of different Manners, and had a contrary way of thinking; but without entering into a Detail of the perſonal Qualities of *Mohammed* their Prophet, a turbulent ambitious Man; let it ſuffice that we draw you the exact Picture of their reputed Saints, and principal Friends to the *Koran*. Their whole Religion conſiſted in a ſcrupulous Obſervance of Times of Prayer, Ablutions; in beſtowing of ſome Alms, and in fighting for the Eſtabliſhment of their Empire. Their Sermons were very ſhort, and when they came into a Country they declared themſelves Companions of the Prophet, that they were come to exhort them to embrace the Religion he had taught, and to root them out if they refuſed. Thus was it the Conqueror of *Afric*, addreſſed himſelf to the *Africans*; and all the Propagators of this pernicious Sect have always talked after the very ſelf ſame Rate. And thus was the *Koran* erected not only upon the Ruins of *Paganiſm* in *Arabia*; but alſo upon the Ruins of all States and Profeſſions, and that, by Blood, by Plunder, and by all the Cruelties to be imagined. Hiſtory

Hiſtory does not inform us that the *Mohammedans* uſed any other Means to ſpread their Doctrin. It is true, indeed, that in ſome of their Books we read of Diſputes they had with the Chriſtians of the Seventh Century, in which they boaſt of confounding them. *Emir Cond*, in his Hiſtory of *Ali*, tells us, this Kalif diſputed with a Chriſtian Monk, and ſo clearly, from the Goſpel, convinced him That *Mohammed* was the *Paraclete* or Comforter promiſed by *Jeſus Chriſt*, that the Monk embraced *Mohammediſm*: But ſuch Examples, as liable as they are to doubt, are ſo very uncommon, that nothing can thence be inferred to ſatisfy us they made as many Proſelytes by the Strength of Argument and Conviction, as by Might and Victory. In the Writings of the *Eaſtern* Chriſtians we have Examples, and even the Acts of many Diſputes upon Religion, but ever to the Advantage of the Chriſtians. Accordingly the *Mohammedans* but ſeldom recurred to this Way of drawing Men into their Belief; it could not anſwer their Purpoſe, and varyed from the Beginnings of their Religion.

They did not ſpread their Doctrin by Conviction and Inſtruction.

When they were unable to propagate their Faith by Arms, as they had done in a Part of *Aſia* and *Afric*, it does not appear They had recourſe to any Thing but Cunning, Treachery, and their own Intereſt; they did not venture to condemn the Religion by Law eſtabliſhed in a Country where they were Strangers, on the contrary,

They were very quiet about their Religion where they were weakeſt.

contrary, they were very cautious how they offended thoſe they dreaded. But they had nothing to fear in the Sea Ports of the *Indies*; for the native Idolaters are not apt to take Umbrage at religious Differences, and have never made it their Endeavour to draw Strangers into their ſeveral Sects. The *Fakirs* or *Mohammedan* Devotees were by no means prone to the raſh Doings they ſometimes ventured on for the Sake of Religion; and if we make a Scrutiny into the Number of their Martyrs, we ſhall find them but few in Number, if we except thoſe who dyed Sword in hand, who are all honoured with that Dignity. It hapned alſo, but ſeldom in the Primitive Times, That Derviſes or *Fakirs* undertook long Journeys in the Cauſe of *Mohammediſm*: But when any Prince was diſpoſed to embrace it, then they ſent for ſome who made an End of inſtructing him; and, upon *Tidore*, the *Portugueſe* found one of this Sort, who was come to waſh away the Lees of the old Idolatry in that Kingdom. The *Moors* expected to get by it if they undertook to propagate their Religion; and made themſelves Maſters of the Trade, by promiſing to defend the Princes againſt their Enemies; and ſending for further Supplies of their own People, they added to their Strength, and often reigned Chiefs of the Ports that had received them as Foreign Dealers. Sometimes, under the Mask of Devotion, they perſuaded the Princes, and the

the moſt conſiderable Perſonages to go Pilgrims to *Mecca*, or to ſend rich Preſents thither; by which means they had ſo advanced their Affairs in the principal Empories, that, when the *Portugueſe* arrived, they tranſacted all the Trade of the Eaſt. In this flouriſhing State, they without difficulty drew over to them a great many Perſons, and particularly Slaves and Meſtices, who thereby became exempt from all Tribute, as they claimed the advantages at firſt granted to the *Mohammedans* to allure them into the Ports.

By theſe Means and Methods did the *Mohammedans* propogate the *Koran*, which has ſtill more extenſively prevailed ſince the time the *Mogul* Emperors became Maſters of the Kingdoms of *Cambaya*, *Guzarat* and many others, where this Sect had not yet admiſſion, and where it was miſtruſted, feeble, and in no condition to make any Attempt.

Now the difference between theſe Miſſions and thoſe of the primitive Chriſtians is obvious, as much as ſome modern Authors have dared to make the Compariſon; they are not even to compare to thoſe of latter Times.

Fath. *Naverette* writes that in his time there were about five hundred thouſand *Moors* in *China*; and believes they had not been in the Country above five hundred Years, and that they had conſiderably multiplyed by Marriages: He adds that

that many of them took Degrees in the Sect of *Literati*, but that the reſt conſidered them as Apoſtates, whence it is plain they thought this Sect incompatible with their Religion.

By what has been hitherto offered, we may pretty clearly diſcern how the *Mohammedans* may have at firſt got into *China*; and it ſeems that they did not force an Admittance as elſewhere, but inſinuated themſelves under the pretences of Trade chiefly; and that the Trade driven by the *Upper Tartary* was the moſt uſual and expeditious: But we cannot tell exactly what this Rout may have been, becauſe not only our Authors of the middle Ages and the modern *Greeks*, but alſo the *Arabs* and the *Perſians* have under the denomination of *Turks* and *Tartars* comprehended many Nations of diſcordant Manners, Tongues, and Religion, beſides that the moſt able Geographers have never pricked down the Limits of the Extent they place them in.

Many Nations comprehended under the Name of Tartars.

They moſt of them ſay that the Country of *Shaſh* is the boundary of the Provinces ſubject to the *Moſlems*, and confines upon *Turkeſtan*. Then when they ſpeak of *Turkeſtan* or *Tokareſtan*, which is the ſame * they agree in nothing about it,

* *Our Author here ſeemingly contradicts what he aſſerts in a Paſſage before, but he here underſtands that tho' theſe two were diſtinct Provinces conſidered as ſuch, yet as they*

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but in ſaying It is a very vaſt Province beyond the *Oxus* and Country of *Balk*; and that it reaches to *Badakſhan*, which is thirteen Days diſtant therefrom. In *Tokareſtan* they place a great number of Nations, which they comprehend under the general Name of *Turks*; and the chief of them are theſe. The People of *Bujak*, free, very barbarous, and their Country twelve Days in Extent: The *Najahis*, or *Nogais*, who inhabit a very great Country, a Month in Dimenſion: Thoſe of *Ferak*, in a Country of the ſame Extent; they have a King and are *Mohammedans* of the Sect of *Ali*, whoſe Deſcendants they pretend to be, and whom they take to be the God of the *Arabs*.

Abulfeda Yacuti EbnHawkal, *and other* Arabian *Geographers.*

Then they come to the *Tartars*, properly ſo called, whom they write *Tatars*; cruel, inhuman, lawleſs and without Religion, except that moſt of them worſhip the Sun; in Language they differ from the reſt: They ſpeak alſo of thoſe they cay *Tegazgaz*, a Name variouſly written, from the aptneſs of taking one Letter for another, in a Character wherein a Point or two differently placed quite alters the Pronunciation: Others they have, called *Uzkak*; theſe are free, and worſhip the

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were included in each other, they are to be conſidered but as one when either of the Names is uſurped in a general Senſe.

Stars

Stars as did the ancient *Arabs*, and ſome of them were Chriſtians: Others, called *Hettis*, who inhabit a Tract of twenty Days Extent, more polite and ingenious than the preceding: Thoſe of *Harkir* the ſame, they had a King greatly reſpected by them, in whoſe preſence no Man appeared till he had attained his ſortieth Year: The *Larkanjes*, the *Catlajes*, and ſome others are as unkown: The *Caz*, who were Chriſtians, and a very potent People, formerly ſubject to the *Seljukian Soltans*; but who waged War with *Soltan Sinjar* the Son of *Malec-Shah*, defeated him and took him Captive, tho after a Years Confinement he made his Eſcape: The Geographers ſpeak alſo of the *Bahara* or *Yahara* who poſſeſſed a Country of forty Days Journey, among whom there were *Chriſtians*, *Jews*, *Mohammedans*, *Idolaters*, and *Magians* or *worſhippers of Fire*: Many more are named in Hiſtory, the *Moguls*, the *Hiathelites*, the *Kipjaks*, the *Alains*, the *Karis* and *Markis*; in fine many numerous Hoards who were ſubdued by *Jenghiz-Khan*, but who before obeyed *Ung Khan*, whom he overthrew in Battle.

This detail may evince it impoſſible to know what People our Authors and even the Orientals mean, when they they uſe the general Denomination of *Turks* and *Tartars*. And if in Europe we are at ſo great a loſs to trace out the ancient Cities, and the many Nations whoſe Names

Names ſtand recorded in Hiſtory, we muſt be infinitely more to ſeek when we attempt to recover Cities and Countries ſo very imperfectly known to the Ancients, who have ſo often changed both Name and Maſter, and who have been ſo harraſſed and ravaged by continual Wars.

Now, as it may be obſerved, among the People and Nations, ſo comprehended under the general Denomination of *Tartars*, there was a great Number of Chriſtians, not only when *Jenghiz Khan* erected his Empire but long before this Epoch: For in the Hiſtory of the *Neſtorians* we read that *Timothy*, their *Catholic*, who ſucceeded *Hananjaſhua*, the ſame mentioned in the *Chineſe* and *Syriac* Inſcription, wrote to the *Khan* or Emperor of the *Tartars* and to ſome other Princes of *Turkeſtan*, exhorting them to embrace the Chriſtian Faith, which he did together with two hundred thouſand of his Subjects. We may be ſure theſe People were true *Tartars* or *Turks*, the ſame Catholic being conſulted by the Biſhop he ſent into the Country, concerning the manner how he was to make them keep Lent, and celebrate the Service; they being accuſtomed to Milk and Fleſh, and unuſed to Corn and Wine. His anſwer was, that in Lent they ſhould abſtain from Fleſh; but that during the ſame they might have Milk as uſual; and that as to the celebration

they ſhould abſolutely provide themſelves with Bread and Wine. From that time we, in the Eccleſiaſtic *Notitia* of the *Neſtorian* Church, have a Metropolitan of *Turkeſtan*, one of *Tangut*, one of *Chanbalig* or *Canibalu*, and one of *Caſhgar* and *Nowakat*; as they had Metropolitans they muſt needs have had Biſhops under them; and accordingly we find one called *Mar Danha*, in the Hiſtory of *Jenghiz Khan*; *Mar* is conferred on Saints and Biſhops, and *Danha* is a proper Name, very common among the *Neſtorians*, but not to ſignify a Town as *Jenghiz Khan*'s Hiſtorian miſtakes. The beſt *Arabian* Authors agree that *Cabul*, which they place in an extent of Country they call *Bamian*, whoſe Capital was half a Day from *Balk*, was the laſt City inhabited by *Moſlems*, tho' pretty much blended with *Chriſtians*, *Jews*, *Magians*, or *Worſhippers of Fire*, and Idolatrous *Indians*. Now altho'the *Mohammedans* were very powerful in *Choraſſan*, *Chowarazm*, the *Mawaralnahra* or *Tranſoxane*, and tho' among the *Turks* and *Tartars*, we juſt now mentioned, there were thoſe who had received *Mohammediſm*; their Number was but ſmall, and unable to extend their Colonies into *China*, ſo that tho' in the Courſe of ſeveral Ages ſome of them may have gone thither by *Tartary* and have ſettled, it is more likely the body of them went through the *Indies*. We have taken notice of the Set-

Abulfar. p. 286.

Hiſt. of Jenghiz Khan p. 186.

Abulfed. p. 522.

tlement

tlements they had upon the Coaſt of *Africk*, and a Trade had been opened between *Perſia* and *China* before, by the Canal deſcribed by our Authors: But the way was ſtill made clearer for them, by the *Indian* Conqueſts of the *Gaznavid Soltans*, ſo called becauſe the Seat of their Empire, which laſted one hundred and fifty Years, was at *Gaznah*, a City which ſome Geographers make the Capital of a Province of the ſame Name, while others place it in the Country of *Bamian*, and others in *Zableſtaan* or *Gour*: For we cannot too particularly inform our Readers who have not applyed to the Oriental Tongues, That the Eaſtern Geographers, even thoſe who are cryed up for their Accuracy, are ſeldom of one Mind as to the Diviſion of Provinces. Ths firſt of theſe *Soltans* was *Sabactakin* whoſe Son, *Yaminaddulet Abulkaſem Mahmud*, began his Reign in the Year of the *Hejra* CCCLXXXVII and of Chriſt DCCCXVII. The *Arabian* Hiſtorians and the *Perſian* write that he compelled a great many *Indians* into *Mohammediſm*, and among other things it is obſerved that he took the City of *Sumnat*, upon the Sea Shore, where there was an Idol which he ordered into Pieces. It is plain alſo that during the ceaſeleſs Wars between theſe *Soltans*, and ſome others with their Neighbours, ſeveral of them, after a Defeat, took Refuge in the *Indies*. Whence this Part ſwarmed with *Mohammedans*, and eſ-

Cond. Emir *Leb. Tarich*.

Leb. Tarich. Condemir Kazwini Abulfe. Geo. Per. Abulfed. n. 531.

eſpecially after ſome of the Kings of *Indoſtan* had embraced their Faith, as did others in *Malabar*, *Malacca*, the *Moluccas*, and moſt of the circumjacent Iſlands; which we learn from the *Portugueſe* Authors only, the *Arabians* having no mention at all about it.

They went to China *both by Sea and Land.*

They went to *China* then partly by Land through *Turkeſtan*, and by Sea from *Siraf*, as we read in our Authors, to whom almoſt alone we are indebted for this Information. The Syſtem of *Bergeron*, and ſome Moderns that have followed him, is grounded upon a falſe Supoſition That the *Arabs* knew and uſed the Compaſs a long time before us, a Notion countenanced by our latter Accounts of *China*, that tell us the *Chineſe* had that piece of Knowledge, which is an empty Aſſertion. Our two Authors report that *Siraf* was the Boundary of the *Chineſe* Navigation, and that they ſteered the ſame Courſe the *Arabs* did; creeping almoſt continually along Shore, and keeping the Land aboard as much as poſſible. So that the great number of *Mohammedans* at *Canfu*, when that City was ſacked, had increaſed there by the means of Merchants from *Perſia* and *Syria*, partly by Sea and partly by Land, who there enjoyed the free Exerciſe of their Religion, as well as the *Jews*, the *Chriſtians* and *Indians*.

They did not ſpread their Doctrin in China.

It is obſervable That the *Mohammedans* never attempted to ſpread their Doctrin

ſtrin in *China*, as they had done in other Parts; either reſtrained by the Laws which made it Penal, or unable to win over the *Chineſe* who may have been more hard to convince than were afterwards the Kings and People of the Neighbouring Iſlands, who profeſſed *Mohammediſm* before the *Portugueſe* found out the way to them. The *Mohammedan* Miſſionaries have never been numerous, and of the great number of Saints of their Sect, concerning whom they have long and tedious Stories, not one Soul ever expoſed his Life in the Propagation of *Mohammediſm*. This abominable Sect was eſtabliſhed by Violence only, by Slaughter, and the Horrors of War, and thus was it that it diffuſed it ſelf over all the Countries ſubdued by *Mohammed* and his Succeſſors. Thus was it that *Yaminaddulet Mahmud* the Son of *Sabactakin* conveyed it into a part of the *Indies* he conquered, ſince when it has inſenſibly over-ran the Country, but eſpecially ſince the *Mogul* Emperors, deſcended of *Tamerlan*, have made public profeſſion of it: Notwithſtanding which, there are ſtill a great number of Idolaters in *Indoſtan*, and in our Days there are many *Rajan* Princes who adhere to their old Syſtem, as do alſo moſt of the *Patans* or Nobles, the *Banians* or Merchants, and the body of the common People.

By our laſt Accounts there is a great number of *Mohammedans* in *China*, and *Navarette* writes That in his time they were

The number of Mohammedans *in* China.

were computed at above five hundred thouſand, which is ſufficiently confirmed by our *French* Miſſionaries. Theſe aſſure us the *Chineſe Mohammedans* take no Degrees, as do the reſt of the *Literati*, to qualify them for Poſts; and that this they obſerve out of a Religious Principle, thinking it unlawful to perform the *Chineſe* Ceremonies, ſo long the Subject-matter of Diſpute, and which, after a Deliberation of almoſt ſeventy Years ſtanding, have been at length condemned by the Holy See. By ſeveral Accounts we are alſo informed That the *Mohammedans* who do take the Degrees, are rejected by the reſt as Apoſtates, ſo that they on their part quite renounce the *Mohammedan* Faith, retaining nothing thereof but the averſion they have contracted to Swines Fleſh.

AN

AN INQUIRY CONCERNING The *JEWS* diſcovered in CHINA.

OUR Authors obſerve that in the general Devaſtation of *China*, and particularly when *Canſu* was taken, a great number of *Chriſtians*, *Jews*, *Mohammedans*, and *Farſis* [*Parſees*] were put to the Sword. In the preceding Inquiries we have diſcuſſed the Origin of *Chriſtianity* and *Mohammediſm* in this Country; but it is impoſſible to ſpeak ſo poſitively concerning the *Jews* there; for the Hiſtory of the Country affords no Light to guide us in this Reſearch, the Court for the moſt Part, as is ſaid, omitting all foreign Matter, or what relates to Strangers; and, if we may rely on the Teſtimony of the moſt learned *Jeſuits*, their Hiſtory is quite ſilent as to the Subject we are now upon: And yet there is a great number of *Jews* in *China*, as may be gathered from our two Authors, and

the rather as they are ſtill in ſeveral Provinces, but particularly in the Trading Cities.

Fath. *Matthew Ricci*, whoſe Work contains the firſt genuin Informations we had concerning *China*, left behind him in his Memoirs, from whence *Trigaut* compiled his Book, *De Chriſtiana Expeditione apud Sinas*, a very remarkable Story to our Purpoſe. A *Jew* of the City of *Caifamfu*, the Capital of the Province of *Honan*, coming to *Pekin* to take his Degrees, and hearing that this Stranger and his Companions adored one only God, and abhorred the Superſtitions of the idolatrous Nations and the *Mohammedans*, had the Curioſity to pay him a Viſit. Fath. *Ricci* conducting him into the Chappel, he there ſaw a Picture of the bleſſed *Virgin* with the Infant *Jeſus* in her Arms, and a St. *John* near at Hand, and taking them for *Rebekah*, *Jacob*, and *Eſau*, thought he knew them: And after the ſame Manner he gueſſed at Sight of the four Evangeliſts. The Father put ſeveral Queſtions to him, and by his Anſwers underſtood he profeſſed the Old Law; and that he acknowledged himſelf an *Iſraelite*, and not a *Jew*: Whereupon Father *Ricci* concluded him a Deſcendant of the Ten Tribes carried away into Captivity, and diſperſed over the uttermoſt Parts of the *Eaſt*. He ſhewed him the Bible of *Philipp* II. printed by *Plantin*, and this *Jew* knew the *Hebrew* Characters but could not read them.

Trig. *ubi ſupra.*

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He related that in the City whence he came, there were ten or twelve Thouſand *Jewiſh* Families, who had a good handſom Synagogue, which they had lately rebuilt at a conſiderable Expence: That for five or ſix Hundred Years they had there preſerved the *Pentateuch* written upon Rolls, which they held in great Veneration: That at *Hamcheu* the Capital of the Province of *Chequiang*, there was ſtill a greater Number of *Iſraelites* and a Synagogue; That ſome alſo there were in other Provinces, but, that being deſtitute of Synagogues, they were greatly decreaſed in Number. We are told, that this *Jew* in pronouncing ſome *Hebrew* Words differed from our Manner, as in *Hieroſoloim* and *Moſeia*: He informed them That ſome of his Countrymen underſtood *Hebrew*, and among the reſt a Brother of his: That for his Part, having, from his Youth up, applyed himſelf to the *Chineſe* Literature, he had neglected the other: He frankly confeſſed, that for this Reaſon he had been deemed unworthy to enter the Synagogue, by the Perſon who was Chief of it: But that he was not very ſolicitous about his Excluſion, provided he obtained his Doctors Degree.

It were to be wiſhed Fath. *Ricci* or ſome other Miſſionary had been a little better acquainted with *Hebrew*; for by the reading of their Books, they might have known the Difference between theſe Copies which muſt have been ancient, and thoſe at preſent

Voyages, Tom. II. p. 316. *the* Dutch *Edition.*

ſent in the Hands of the *Jews*. *Bernier* is of Opinion there may have been of them in the Kingdom of *Kaſhemir*; and cites ſome Letters which Father *Buſæus* the *Jeſuit*, who was at *Dehli*, received from a *German Jeſuit* at Pekin, *which informed him he had ſeen ſome who had preſerved* Judaiſm *and the* Old Teſtament; *who knew nothing of the Death of* Jeſus Chriſt, *and who would have made the* Jeſuit *their* Kakan, *if he would but have abſtained from Pork.* Now this *Jeſuit* was Father *Adam Schall*, who lived above fifty Years in *China* with great Repute, being a Mandarin of the firſt Order, and Preſident of the Tribunal of Mathematics. He during his long Abode in the Country, by his Intereſt and by his Underſtanding, as well as his Succeſſors in the ſame Employs, might have diſcovered ſomething more than we have concerning the *Jews* in *China*; but they have neglected the Thing. It only appears, by what Fath. *Trigaut* writes, That their Number was not very great, and that it rather diminiſhed than not, becauſe many, to qualify themſelves for Offices, conformed to the Religion of the Country: And it is remarkable that the *Jews* excluded thoſe who applyed themſelves to the *Chineſe* Studies, which were neceſſary to attain to their Degrees; by which it is plain they thought the Practices of the *Literati* not free from Idolatry; and the *Mohammedans*, who were more in Number, thought the ſame Way, and no one of them could take his Degrees

Degrees without renouncing *Mohammediſm*.

Father *Ricci* who thought theſe *Iſraelites* of *Caifamfu* might be ſome Remains of the ten Tribes tranſlated by *Shalmaneſer*, does not ſeem to be much out of the Way. *Benjamin* the *Jew* relates that in the Country of *Niſapor* there were ſome who pretended to be of the Tribes of *Dan*, *Zebulun*, *Aſher*, and *Naphtali*: But we want many particulars to enable us to judge what there may be in this Notion, or whether it is a mere Conjecture or no. We ſhould have their Books, we ſhould know which they admit and which they are not acquainted with: For the *Iſraelites* of the ten Tribes could neither have nor acknowledge the Books of the Prophets which ſo ſeverely reproach the Kings and People of *Iſrael* with their Idolatry; no more than what was written during and after the Captivity. Wherefore what Father *Trigaut* relates of the *Jew*, That he rehearſed the Stories of *Eſther* and *Judith*, gives us to underſtand that he knew thoſe Books of Holy Writ, which had been impoſſible if he had not been acquainted with the other *Jews*.

In Itiner. p. 97.

But what *Ricci* ſays of the Story of *Judith* muſt not make us ſuſpect his Veracity, becauſe that Book is not in the *Hebrew* Canon; for the *Jews* had ſome Knowledge of it as appears by *de Voiſin*'s learned Preface on the *Pugio Fidei*, and by the *Hebrew* Tranſlations of it that have been

been printed; and what is more, the *Jews* of *Perſia* have a Verſion of it in the Language of that Country, whence it may have reached *China*.

Father *Ricci* afterwards ſent a Brother *Jeſuit*, a *Chineſe* born, to the City of *Caifamfu*, to inquire into the Truth of what the *Jew* had reported, and he found things to be exactly as he had ſaid. He procured a Copy of the Beginning and Ending of the Books theſe *Jews* had in their Synagogue; and upon collating theſe Copies with the *Hebrew Pentateuch*, there appeared an exact Conformity of Paſſages and Characters between them, excepting, ſays *Trigaut*, that, according to the ancient Cuſtom, theſe *Jews* had no Points. The Conformity of Character is a moſt certain Proof that theſe Books were not of the firſt Antiquity; and the Obſervation added, That they were written without Points is no Proof at all; for at this Day the Pentateuchs written upon great Rolls of Parchment, as the *Jews* have them in their Synagogues, are deſtitute of Points. So that from ſuch uncertain Documents it is impoſſible to ſay whether the *Jews* went to *China* ſoon after the Tranſmigration of the Ten Tribes, or whether they came afterwards, as did the *Chriſtians* and *Mohammedans*, which is moſt likely to have been the Caſe. For without enlarging on this Subject, we on all Sides learn That ſince the Deſtruction of *Jeruſalem*, there is hardly a Country where they have not been

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in great Numbers, beſides thoſe who were in *Perſia* and *Egypt* before that Time.

Before *Mohammediſm* there were whole Nations of them in *Arabia*, as may be proved by many Paſſages of the *Koran*, where they are mentioned. We have the Conteſt of *Gregentius*, Biſhop of the *Saracens*, with a *Jew* called *Herbanus*, and by the Hiſtory of his Life in the *Greek Menologies* and other Authors, we underſtand that he was ſent to *Eleſbaan*, King of *Ethiopia*, who was then at War with the Jew *Dunaan*, King of the *Homerites*, a great Enemy to the *Chriſtians*, by the *Arabs* called *Dunaas*: But it is impoſſible to gather any help from the *Mohammedan* Authors about theſe Affairs; for all their Hiſtories of the Times before their Prophet, are a Heap of groſs Fables without the leaſt Authority. We muſt therefore confine ourſelves to the Time thereabouts, and to their Hiſtorians who have written ſince the Riſe of their Empire. Pocock. *Specim. Hiſt. Arab.* P. 33.

The *Jews* were perſecuted by the Chriſtian Emperors, and eſpecially by *Heraclius*, who put a very great Number of them to Death, becauſe, ſay the *Arabs*, he was admoniſhed to beware of a circumciſed Nation, from whom he had every Thing to dread: This he conſtrued of the *Jews*, not dreaming of the *Arabs*, who were many of them circumciſed, as were afterwards thoſe who followed *Mohammed*; for all the *Arabs* were not ſo. This drove a great Multitude of *Jews* into the Dominions

nions of *Perſia*, where ſome of them had been ever ſince the firſt Captivity; and Hiſtory informs us that they often ſtirred up thoſe infidel Princes againſt the Chriſtians: But they afterwards enjoyed more Liberty under the *Mohammedans*, who never diſturbed them in the Exerciſe of their Religion; which was the Reaſon they multiplyed greatly in all the Provinces of the *Eaſt*. And when the City of *Bagdad* was built by the Kalif *Almanſur*, and became the Capital of the *Mohammedan* Empire, the *Jews* ſettled there, and became very wealthy, and very potent.

They thrived by various Means; many of them cultivated the Sciences, particularly Philoſophy, Aſtronomy, and Phyſic; others concerned themſelves with Trade, in which the Nation has ever been very induſtrious; and ſome got into the public Revenues and Cuſtoms, as Receivers and Inſpectors. In a Word, they became ſo numerous and ſo potent, that as the Chriſtians had obtained the Privilege to have their Patriarchs, they obtained almoſt the ſame for a Chief of their Nation they called *Raſh Haggola*, or *Haggalut*, whence the *Arabs* have their *Ras al Jalut*, or *Prince of the Exiles*, who exerciſed the ſame Juriſdiction over the *Jews* the Patriarchs did over the *Chriſtians*.

In Itinerar. p. 71. This is what Rabbi *Benjamin* is very diffuſe on, but with too much exaggeration, after the Manner of the *Jews*, ſaying he had

had a plenary Authority and a kind of Prerogative over thoſe of his Nation. Some *Jews* by this imaginary Prerogative of their Chiefs, have thought to elude the genuin Drift of *Jacob*'s Prophecy, *The Scepter ſhall not depart from* Judah: But *Conſtantin l'Empereur* in the Preface to his Tranſlation of *Benjamin*'s Travels, takes Notice of ſome Paſſages of this kind, and refutes them very ſolidly; for not to mention that all their Authors agree They have had no Prince of the Line of *David* to govern them ſince the Deſtruction of the ſecond Temple; the Teſtimony of Travellers, Ancient and Modern, confirm this Truth beyond all Contradiction: But the *Jews* for want of Proofs have embraced and ever made a great Stir about the firſt Reports which have from Time to Time prevailed of *Jewiſh* Princes that have been ſaid to be diſcovered in far diſtant Parts.

One of the moſt remarkable Inſtances of this kind, was upon the firſt News that arrived in *Portugal* of the Diſcovery of the *Preſter John* or King of *Ethiopia*. Thoſe who had been ſent out reported that this Prince was of the Race of *Solomon*, that all his Subjects were circumciſed, that they kept the Sabbath, that they abſtained from the Fleſh of Swine, and that they obſerved many *Jewiſh* Cuſtoms: And as there were two *Jews* among thoſe who went on this Diſcovery they failed not to magnify every Object to their own People, who wanted nothing more

to ſatisfy them there was a *Jewiſh* King in *Aſric*, whence they deduced every Conſequence that could flatter them. Thus Rabbi *Iſaac Abarbinel*, who was then at *Lisbon*, did in ſome Parts of his Commentary upon the Prophets, recur to the firſt Accounts the *Portugueſe* gave of the great number of *Jews* they found in the *Indies*. The *Jews* of *Conſtantinople* there printed a *Spaniſh* Tranſlation of a pretended Letter from *Preſter John*, in *Hebrew* Characters, and diſperſed it about every where in different Languages. But the *Jews* did not long enjoy their Dream; for the *Portugueſe*, going into the Country, found that as much as the *Ethiopians* were wedded to certain *Judaical* Practices, in which ſome Writers have in vain endeavoured to juſtify them, they were nevertheleſs *Chriſtians*.

But, to drop this deluſory Prerogative, it is certain the *Jews* have for many Ages ſwarmed all the *Eaſt* over; *Perſia* is full of them, and they had a Synagogue at *Modain*, the ancient *Seleucia* of the *Parthians*, out of whoſe Ruins *Bagdad* was partly built; and when the *Jews* removed to this new City, they became very powerful, and obtained of the Kaliſs ſuch Privileges as differed but little from thoſe the Chriſtians were allowed. And particularly they attained to the Honour of having a Chief, the ſame the *Arabs* call *Ras al Jalut*, ſo much talked of by *Benjamin* and *Abraham Zacut*, the Author of the *Jukhaſſin*. Some learned Men of our own

own Times have doubted of what the *Jews* relate of the Ceremony of Inſtalling this their Magiſtrate, but it is very true; and ought not to be reckoned a ſlight enſign of Sovereignty. We read in the Hiſtory of the *Eaſtern* Chriſtians, that it was the uſual Cuſtom for the *Mohammedan* Princes to leave them the free Choice of their Patriarchs; but the Perſon elected could not be inveſted with this Dignity, till approved by the Sovereign. There were even Canons which made it unlawful for Biſhops to inaugurate or inthrone a Patriarch till his Election had been confirmed in public Form, which theſe Chriſtians wiſely ordained to obviate ſuch Inconveniences as have frequently taken Birth from the Ambition and Jealouſy of ſome private Men. Wherefore, before they Conſecrated or inſtalled a new Patriarch, they, beſides the *Conge d'Elire*, uſually brought him into the *Soltan's* Preſence, or to the Governor of the Country; and when the Election was confirmed, the new Patriarch was in great State conducted to the Church, or the Patriarchal Palace.

We find many Inſtances of this in the Hiſtory of *Egypt*, and in that of the *Catholics* or *Neſtorian* Patriarchs; while nothing of the like is recorded of the *Jewiſh* Chief. But as they were very rich, and oftentimes very powerful at the Courts of theſe *Mohammedan* Princes, where every Thing gave way to Gold, it is very likely they obtained much the ſame Honours

conferred on the *Chriſtians*. Accordingly if we examin the Recital of *Abraham* of *Salamanca*, and ſome other *Jews*; as *Benjamin* and others ſince him, it will be perceived theſe Caſes were almoſt the ſame. It is impoſſible to ſuppoſe their Writings are fabulous; they do not prove That the *Princes of the Exile* had any Sovereignty over their own Nation, nay, their beſt Authors ingenuouſly confeſs there was no ſuch Thing, if we except private Regulations and Orders among themſelves. So that they were not much better than Chiefs of Synagogues, or of the *Sanhedrim* of latter Times, and conſiderably inferior in Authority to the Patriarchs, when it hapned that the Prince confirmed the Election.

The main Difference between the Chriſtian Patriarchs and the *Jewiſh* Chiefs, was, The former were inveſted with a Power over all the Churches within the Limits of their See, and ſuch a one the latter ſeem not to have enjoyed. For what *Abraham* of *Salamanca*, and *Benjamin* ſay, That at *Bagdad* he was uſhered in by the Title of *Son of* David, when he made his Entry, ſo proclaimed by the exulting Voices of the Croud; is in the firſt Place not much to be relyed on from ſuch Hands, and, in the next, is but a feeble Proof of any Sovereign Power reſident in the Houſe of *David*. And beſides that the *Jews* themſelves confeſs There is a very great Confuſion in their Genealogies, there

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is hardly a County where there have not been Families who boaſted of a Deſcent by that Line. The famous *Iſaac Abarbinel* was of this Number, who has been ſo kind as to let us know that a Branch of the Houſe of *David* migrated into *Portugal*, and that it was his own; this reflected an Honour on them from the *Jews*, but void of all good Authority.

It were needleſs then to recur to their Fables, now a-days ſufficiently known; to inquire after their Origin in the Eaſt and at length in *China*. It is very likely ſome remains of the Ten Tribes exiſted in the *Upper Aſia*. *Iſaac Abarbinel* cites Letters from *Jews* in the *Indies* who laid claim to that Deſcent: But as they had Communication with the reſt, they moſt certainly conformed with them; ſo that tho' we had any particular Tradition, or Account of a Cuſtom, handed down to us by the former, this Medly would only puzzle us the more; and in Fact we find that almoſt all the Eaſtern *Jews*, mentioned in Hiſtories, agreed with the reſt in their Obſervance of the Law, and in the Reading of the ſacred Books; excepting certain Things we ſhall mention in the Sequel.

We are aſſured by all Authors, that are come to our Knowledge, both *Chriſtian* and *Mohammedan*; and by all Travellers, both ancient and modern, that the *Jews* have been found in *Perſia*, in *Choraſſan*

raſſan, in the *Mawaralnahra*, and in the Provinces fartheſt remote and neareſt bordering upon *China*, as well as in *Afric*, not to ſpeak of *Egypt*, where they have been always very numerous. *Antony Tenreyro*, a *Portugueſe* Gentleman, the firſt that travelled from the *Indies* to Europe by Land, whoſe Book was printed at *Coimbra* in the Year MDLX, found of them at *Lar*, and other Cities of *Perſia* in his way. *Abulfeda* often obſerves there were Multitudes of them in the *Indies*, eſpecially at *Calayata* and *Cingala*; as alſo at *Coulam*, according to *Marco Polo*. *Nuveiri* ſpeaks of them at *Modain* as being ſo powerful that in the Year of the *Hejra* DLXXIII, of *Jeſus Chriſt* MCLXXVII they had a warm conteſt with the *Mohammedans*. At *Cochin* there was a Jewry, where, according to *Diego de Couto*, they ſpoke the ancient Tongue: There were alſo great numbers of them all over *Malabar*, where they quite peopled ſome Places.

It is certain alſo that for many Ages paſt they have been very numerous in *Perſia*, and all the Provinces which formerly depended thereon, or that at preſent belong thereto; and in all the Parts where the *Perſian* Language is ſpoken, as it is in almoſt all the Dominions of the *Mogul*. This is confirmed by the Verſions of the Scripture the *Jews* have made into that Tongue, of which the Pentateuch only was printed, in *Hebrew* Characters,

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at *Conſtantinople* in the Year MDLI. But there are almoſt all the Books of the Bible of this Verſion in Libraries, and particularly in Monſ. *Colbert*'s. The printed Verſion is by the *Jews* themſelves ſuppoſed to be the work of one Rabbi *Jacob*, a native of *Tus*, a famous City in *Choraſſan*. We have another to the full as good; and this as well as thoſe of the other ſacred Books is in *Hebrew* Characters, a Verſe of the original preceding a Verſe of the Verſion, juſt like the *Chaldee* Paraphraſes in Manuſcript. The Verſion of the Pſalms, which *John Baptiſt Vecchieti*, a *Florentin* Gentleman, got copied at *Ormuz* in the Year MDCI, and which I have among my Books in *Perſian* Characters, is from three very ancient Copies, in *Hebrew* Letters, whoſe various Readings are between the Lines of the Text. This is what *Vecchietti* has taken care to obſerve at the end of the Book, adding That this Verſion is the more to be eſteemed as it has ſome old Words uſed by *Farduſſi*, *Azraki* and other Poets, which being now obſolete prove its Antiquity.

And what ſtill farther corroborates this; In theſe Copies, in *Hebrew* Characters, you have none of the Corrections and Variations the *Maſorets* have introduced into the *Hebrew* Text, now in the Hands of the *Jews*, and much fewer of thoſe various Readings called *Kari* or *Katib*, as I have paticularly remarked in the

Sapiential Books which I have in Manuſcript, as well as in *Eſther*.

Again, the ſame *Perſian Jews* have Books in their Tongue which the others reject, as the Prophecy of *Baruch*, the Hiſtory of *Tobit*, and the Additions to *Daniel*, which are not in the *Hebrew*. Many Conjectures might be raiſed upon this Foundation, but nothing certain can be thence deduced, no more than from what little we are told by the ancient Authors above cited. For the Antiquity of theſe *Perſian* Tranſlations tho' very great, is not ſufficient to determin whether or no they precede the Reviſion of the ſacred Books by the *Maſorets*; and, indeed, that they did not precede them appears plain by the Verſion of the Pſalms, which tho' in ſome Paſſages it varies from the *Maſorets*, there are important Paſſages where it follows them: The firſt is in the 21 *Pſalm* the 22 according to the *Jews*, and the 18th *Verſe*, where the *Jews* inſtead of Reading כארו *foderunt*, as do the Septuagint and Vulgate, read כארי *ſicut Leo*. The *Perſian* reads the ſame. In the 144 or 145 *Pſalm*, which is Abecedary, the 14 Verſe is wanting in the *Hebrew*, tho' it ſtands in the Septuagint, the Vulgate and the *Syriac* Verſion which is very ancient, but is not in the *Perſian*. As the *Syriac* is from the *Hebrew* Text, and as there is not the leaſt Appearance that it was reformed by the *Greek*, it bids fair to have been once

once in the Original Text. For there is no Cauſe to be well aſſigned why in a Pſalm, whoſe Verſes are in Alphabetical Order, there ſhould be one Verſe wanting, and we not be able to gueſs at any Reaſon for it; and eſpecially as nothing of the like is to be obſerved in others of the ſame kind. As old then as the Books in the Hands of the *Jews* of *Perſia*, and the moſt remote Provinces of the *Upper Aſia*, where the *Perſian* Tongue was ſpoken, may have been, they cannot have been ſo old as the Tranſmigration of the ten Tribes, nor even as the laſt Diſperſion, when *Jeruſalem* was deſtroyed, ſeeing their Books conform in ſuch Eſſential Points, as theſe we have noted, with thoſe reviſed by the *Maſorets*.

It is moſt likely then that the *Jews* got into *China* as into all other Parts, and that they may the more eaſily have done it, if true it be, as *Benjamin* ſays, That there were about fifty thouſand of them at *Samarcand*, from whence they may have travelled into *China*.

A DISSERTATION ON THE *CHINESE* Learning.

What the Arabian *Author ſays of the* Chineſe *Learning,*

WHAT our *Mohammedan* Traveller, in the firſt *Account*, tells us of the *Chineſe*, That they have no Skill in the Sciences, muſt ſeem ſo extraordinary as to make us doubt every Thing elſe he ſays, after ſo many Elogies the Modern Travellers have laviſhed upon the Philoſophers and Philoſophy of *China*. We might at firſt imagin That illiterate Merchants could not perceive what has been ſince diſcovered, and that therefore we are not to mind them when they preſume to go out of their Reach, but liſten to the learned Men who know better. But it is not the Miſſionaries only that may be ſuſpected of having talked a little too largely of the Wit and Learning of the *Chineſe*, who have ſo done under a Notion of diſcovering ſuch Truths in the Books of *Confucius*, as might diſpoſe them to embrace the Chriſtian Faith: For *Iſaac Voſſius*, a Man of great Erudition, has been more prodigal of his Commen-

very contrad dory to Voſſius.

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dations than any Body elſe; * *If any Man*, ſays he, *ſhould collect all that every Nation which is or has been, has invented, tho' they have all brought forth very great Things, the whole together would not be more excellent and various than thoſe exhibited by the* Seres *alone, by the* Portugueſe *improperly called* Chineſe. This is the Opinion of a Man that was never in *China*; that was unacquainted both with their Tongue and their Books, but by Tranſlations he could be no Judge of; and who, as ſome of his Friends ſay, was ready to believe every Thing, true or falſe, that could be told him concerning *China* and the *Chineſe*. Now the *Arabian* Authors of theſe two *Accounts* had been in the Country it ſelf, had probably ſome Knowledge of the Tongue, and conſequently were better able to judge of the *Chineſe* Learning than *Voſſius* with his exceſſive and ill founded Prepoſſeſſion. But let us ſee whether theſe *Arabs* knew enough of what Men call Learning, to qualify them to pronounce the *Chineſe* Strangers thereto.

Our firſt Voyage was made in the CC XXXVIII Year of the *Hejra*, which correſpónds with the Year of *Chriſt* DCCCLI

At the Time our Authors wrote, Philoſophy was well cultivated among the Arabs.

* *Si quis omnium qui ſunt vel olim fuere gentium, præclara ſimul conferat inventa, quantumvis ea multa & memoratu digna cenſeantur, tanta tamen & talia non erunt, quin longe inveniantur plura & meliora quæ a ſolis reperta ſuere* Seribus, *quos* Luſitani *perperam* Sinas *appellitarunt*. Iſa. Voſ. de Magnit. Sin. Urb cap. 14.

and

and DCCCLII. Before that time of Day the *Arabs* had entered upon the Study of Philoſophy, Aſtronomy, Geometry, Phyſic, and Natural Hiſtory by the help of the *Greek* Books tranſlated into *Arabic* in the Reign of the Kalif *Almamun*, the Seventh of the *Abbaſſids*, who dyed in the Year of the *Hejra* CCXVIII, of *Chriſt* DCCCXXXIII, having reigned Twenty Years and ſome Months; and there were ſome old Tranſlations before his Time. The Sciences contained in theſe Books are thoſe our *Arabs* mean, and when they aſſert them unknown to the *Chineſe*, they advance no more than ſucceeding Ages have confirmed, as it were no difficult Matter to prove.

Elmac. p. 139. Ebn Shalik *Leb. Tarich, &c.*

The Chineſe *Philoſophy what.*

Philoſophy, as defined by the greateſt Names of Antiquity, *Is the Study and Knowledge of Things Divine and Human, their Cauſes and Effects.* We were formerly told Wonders of the *Chineſe* Philoſophy, contained in the Works of *Confucius* and *Mencius*; but the Tranſlations we have of them, put it into our Power to judge for ourſelves.

Their Metaphyſics.

To begin with their Metaphyſics, What can a People know of this kind, who have no Idea of the *Sovereign Being*, or any Name for him in their Tongue. Before the Diſputes which ſo long perplexed the Court of *Rome*, nothing was more univerſally granted; Father *Martini* himſelf ſaying, *It is a wonderful Thing the* Chineſe *ſhould never talk of the* Prime *and* Supreme Author *of all Things*; *for in their Tongue, rich*

as it is, there is no Name for God. *Indeed they often uſe the Word* Xangti *to denote the great Ruler of Heaven and Earth.* * Again, we have a demonſtrative Proof of this in the *Chineſe* and *Syriac* Inſcription diſcovered in the Year MDCXXV, and printed in the *China Illuſtrata:* For the *Syrians*, who erected it as a laſting Monument of their Miſſion, having been then one hundred and forty-ſix Years in the Country, could not be ignorant of the Tongue, and could they have found any Word in *Chineſe* to expreſs the *Sovereign Entity*, they would certainly have uſed it rather than their own *Aloho.* They did then as the *Spaniards* have ſince done in *America*, who were obliged to uſe the Word *Dios* when they inſtructed the *Indians*, who had no Idea of the *Supreme Being*, or Name to call him by. And all that has been ſince produced in the Progreſs of this long Conteſt, to make us believe there are ſome Words in the *Chineſe* Books that may ſignify God, has been ſo ſolidly confuted, that it is not worth our Notice. All the figurative Expreſſions borrowed from the Heavens and the Sun, which ſome would have to be pregnant of a Myſterious Senſe, and applicable to God, proves nothing in

* *De ſummo ac primo rerum autore mirum apud omnes ſilentium. Quippe, in tam copioſa lingua, ne nomen quidem Deus habet. Sæpe tamen utuntur voce* Xangti, *qua ſummum Cæli Terræque gubernatorem indigitant.* Martin. Hiſt. Sin. l. 1.

favor

favor of the *Chineſe*; for the ſame are common to the *Americans*, even to the moſt barbarous *Iroquois*, who certainly had no Notion of God. We might hearken to a well meaning Miſſionary, who, having never ſtudied the Ancients, ſhould be caught by ſuch Ambiguities, and fancy the Ancients had never once thought of any Thing of the kind; but it is hard to conceive how a Man of ſuch vaſt Reading as *Voſſius*, ſhould take it into his Head That the *Pythagoricians*, the *Platonicians*, *Ariſtotle*, and almoſt all the other *Greek* Philoſophers, the *Epicureans* excepted, have not ſpoke of God more intelligibly and conformably to Truth than *Confucius* and all the *Chineſe* together.

What they think of the Origin of the World.

As for the Origin of the World, Father *Martini* tells us they had various Opinions about it, all abſurd, falſe, and common to other Nations; ſome believing it Eternal, others thinking it the fortuitous Work of Chance. Now can it be juſtly ſaid That the ancient *Greeks* and *Romans*, informed only by the glimmering Light of Reaſon, did not treat more ſagely upon this Subject? But it is obſervable that *Voſſius* does not exclude the ſacred Writers, not *Moſes* himſelf, who in a few Words has taught us more Truths concerning the Origin of the World than all the Philoſophers that ever wrote. We may judge what a Sort of Philoſophy that muſt be, which is deſtitute of all Idea of a *Supreme Being*, and which knows no more of the Creation

Creation of the World than is borrowed from the wild Extravagancies of Poets, and borders upon the Atomic Syſtem of *Democritus* and *Epicurus*.

The two Principles which Father *Martini* calls *Yn* and *Yang*, the one, as he continues, *Hidden and Imperfect*, the other, *Manifeſt and Perfect*, are the ſame the *Manichees* admitted, the one *Good* the other *Evil*; for this Doctrin has of old Time prevailed in the *Indies*, and over the *Eaſt*, whether it ſprung immediately from *Manes* himſelf, or whether it is of *Indian* Growth, and tranſplanted into *China* as ſome *Perſian* Hiſtorians relate. *Their two Principles.* Hiſt Sinic. p. 14.

The Story of the Egg, whence *Puoncu*, their firſt Man, and all Things elſe were formed, was, as ſome take it, nothing unknown to the old *Greeks* and *Egyptians*; but if it was originally of *Chineſe* Extraction, it would not be much for the Honour of their Philoſophers: For the very ſame Thought came into the Head of the *Iroquois*, who, as ſome Perſons of great Sincerity report, believed That in former Times an Egg fell down from Heaven, near the *Huron* Lake, that falling it broke to Pieces, and that of the White were produced Men, and of the Yolk Caſtors. Their other Notions about the Birth of the World, according to ſeveral Authors, which the Moderns have endeavoured to embelliſh by allegorical Explications, are by no Means original, being known to the *Greeks* and *Egyptians*: But nor the one nor the *Fable of the Egg.* Spizel. *de Re Literaria* Sinarum. § 10.

the other of theſe Nations had them from the *Chineſe*, with whom they never had any Intercourſe; for not one of Philoſophers who travelled to the remoteſt Parts of the Earth to ſeek Inſtruction, ever went to *China*; whereas many of them went to *Egypt*, to *Chaldea*, to *Perſia*, and to the *Indies*, to conſult the Sages of thoſe Parts. It is very likely then that moſt of theſe Opinions which are aſcribed to the old *Chineſe* Philoſophers, came to them from the *Indies* and *Perſia*, as they had Commerce with thoſe Countries; and that the ſuperſtitious Worſhip, ſo general in *China*, at leaſt among the *Bonzes* and common People, they had from the *Indies*, as even thoſe confeſs who ſpeak of them in the moſt advantageous Strain.

Their Combination Tables. Their Table of the Combination of Lines, to the Number of Sixty-four, is a pretty uſeleſs Obſcurity, whence you may deduce juſt what Senſe you pleaſe; but beſides that it teaches nothing, it were eaſy to perceive it is a confuſed Copy of ſome Fragments of the *Timæus*, and other Writings of the *Pythagoricians*: This is what Father *Martini* frankly confeſſes, when he ſpeaks of the Book they call *Yexing*, "* which is, *ſays he*, wholly taken

* *Habent* Sinæ *librum* Yexing *dictum qui totus in illis figuris explicandis eſt, magni apud eos pretii ob res arcanas, quas in illis latere ſibi perſuadent. Mihi quædam* Philoſophia Myſtica *videtur eſſe, Pythagoricæq; perſimilis; etſi multis ſæculis prio.; quippe quæ initium habuit à* Fohio. Martin. Hiſt. in p. 16.

"up

" up in explaining theſe Figures. They " value it at a high Rate imagining it re- " plete of many wonderful Secrets: But " to me it ſeems, *continues he*, a ſort of " *Myſtic Philoſophy* ſomewhat like that of " the *Pythagorics*, tho' many Ages the " more ancient of the two, it being as " old as *Fohi*.

This Antiquity being vouched by the *Chineſe* only, is not much to be relyed on; but tho' it were as far backward as theſe Moderns would have it, we muſt grant it can add no Sanction to ſo frivolous a Syſtem as this. But when we are afterwards told That the *Chineſe* Philoſophers pretend thence to derive not only the Principles of natural Philoſophy, but the Rules alſo of Morality; it is almoſt impoſſible to think thoſe who give out ſuch Dreams, are in earneſt with us. And what we elſewhere learn concerning the ſeveral Notions of the *Chineſe* in the Philoſophic way, is not a whit better, nor can we entertain any very great or very favorable Opinion of a People who talk of five ſuch Elements as Metal, Wood, Water, Earth, and Fire.

It is Plain that the very beſt of the *Chineſe* Metaphyſics and Phyſics is by no Means comparable to what was taught by the ancient Philoſophers, both *Greek* and *Barbarian* : That even their Fables cannot be ſaid to be all their own, they being to be found in other Hands and that this

this wonderful way of Teaching they had from the *Indians* and *Perſians*.

Metempſychoſis Mar. *Hiſt.* Trigaut Spizel.

This is ſelf-evident from their Doctrin of a Metempſychoſis which was very univerſal, as it ſtill is with the *Chineſe*. They have no rational Idea of the Immortality of the Soul, and a great Part of their funeral Ceremonies evince they have no Syſtem of Tenets upon ſo important an Article, the very Baſis of all Religion.

Genii.

The Guardian Angels they revere ſo ſuperſtitiouſly, are no other than *Genii*, Good and Evil, concerning which there are numberleſs Stories in the *Perſian* and *Arabian* Writings. Fath. *Martini* ſays the *Chineſe* call them *Tchin*, the very Name the *Arabs* give them: the *Genii* of the *Latins*, and the *Dæmons* or Spirits of ſeveral Claſſes or Orders, of whom *Jamblichus Porphyry*, *Plotinus*, *Eunapius* and others have written ſuch and ſo many childiſh Things, as are a Scandal, to Philoſophy, and quite foreign to true Religion.

The Chineſe *aſtoniſhed at our Scholaſtic Abridgments.*

In ſhort theſe great *Chineſe* Philoſophers were ſuch Novices in Philoſophy that they admired the Abridgments of the Schools, and among the reſt That of the Profeſſors of *Coimbra* which the Miſſionaries tranſlated for them; but they were no ordinary Men that admired theſe Works, they were *Literati*, who, verſed in the Books of *Mencius* and *Confucius*, acknowledged their Philoſophy very imper-

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fect in compariſon of that. What muſt they then have ſaid if they had been informed of the great Truths to be found in the Writings of the old *Pythagoricians*, of *Plato*, and even of *Ariſtotle*, more happily and Uſefully expreſs than the ſmall Number the *Chineſe* have, which are not to be underſtood but by Paraphraſes as obſcure as the Text it ſelf, and which it is oftentimes difficult to reconcile together. Father *Intorcetta*, *Martini*, *Rougemont*, *Couplet*, and others have given us Tranſlations of ſome of *Confucius's* Tracts, and their Claſſics, in which you muſt eternally help the Letter, and great Differences there are between theſe Fathers and what is cited by *Navarette* and other Miſſionaries.

Voſſius does not much inſiſt on their Philoſophic Diſcoveries, but for Phyſic he cries them up to the Skies, and particularly for their Obſervations on the Pulſe: he would have it that *Galen*, who treated the Subject very amply, was quite ſhort of them: "The *Chineſe*, ſays he, "not only feel the Pulſe in one Part, "but in ſeveral, and that, for a conſider-"able Time; which done, they are ſo "ſure of the Diſeaſe that they tell all "the precedent Symptoms to a nicety." Fath. *Grueber* was a Witneſs to this, and told as much to the Sieurs *Lorenzo*, *Magalotti* and *Carlo Dati*; but added, that the Medicines preſcribed to him thereupon, were ſo improper for his Diſeaſe that he

The Chineſe *Phiſicians.*

ſoon loſt all eſteem for the *Chineſe* Practice. This Treatiſe on the Manner of Feeling the Pulſe is turned into *Latin*; and *Voſſius* Reading it, broke out into his Praiſes of this his favorite People: But very able Phyſicians have conſidered this Work and made no great Account of it, nor thought the Obſervations of any great Uſe. But were they as uſeful as is ſuppoſed, it muſt be granted That a Knowledge of the Pulſe is but a middling Part of Medicine; and hitherto the *Chineſe* have afforded us nothing to make us fancy they are as well acquainted with the Principles of this Art as *Hippocrates*, or that they have better explained them than *Galen*, and the other *Greek* and *Arabian* Phyſicians.

The Chineſe pretended to be skilled in Simples.

They ſay the *Chineſe* perform wonderful Cures with Simples; and ſo they may, tho' *Grueber* and the reſt do not ſay much in behalf of their way of treating the Sick. But in this they do no more than the moſt barbarous Savages of *America*, who perform aſtoniſhing Cures as well in the Caſe of Wounds as of Diſeaſes. Nor do we underſtand That the *Chineſe* have been guilty of any great Improvements in Botany, and ſtill leſs in Chymiſtry; but tho' their Books were richer this way than we imagin, we ſhould, before we reaſon as *Voſſius* does, inquire if theſe Books are old, or whether they may not have been touched up by the Miſ-

Miſſionaries as well as their Aſtronomical Pieces, which is now time to ſpeak of.

It is upon this Subject that our Moderns have expatiated the moſt, pretending That the *Chineſe* Aſtronomical Tables, their Cycle of ſixty Years, and the Celeſtial Obſervations in their Hiſtory, are a ſtanding Proof that they have ſurpaſſed all other Nations in Aſtronomy. This Notion gained conſiderable Ground, when Fath. *Couplet* brought Home theſe Aſtronomical Tables, which had never before been ſeen in Europe.

They were firſt examined by *Caſſini* and *Picard*, who finding them to agree to a Minute with the Tables of *Tycho Brahe*, began to diſtruſt them a little; and ſpeaking of the Thing to Fath. *Couplet*, who was a very ſincere Man, he ingenuouſly told them That the *Tychonic* Tables being by all Aſtronomers allowed to be the moſt exact, his Brethren had reformed the *Chineſe* Tables by them; which I have ſince heard him ſay my ſelf.

Their Chronology by Cycles of ſixty Years.

In the Year MDCLXXXVII the ſame Father printed his Abridgment of the *Chineſe* Chronology, together with the Cycles and ſome Aſtronomical Obſervations, particularly that of the Conjunction of the five Planets in the Conſtellation the *Chineſe* call *Xe*: But *Caſſini* undertaking to Calculate this Phænomenon, diſcovered an Error in it of five hundred Years; and the like in the Obſervation of a Win-

ter Solſtice, made, according to *Martini*, MMCCCXLII Years before the the Birth of Chriſt. This is to be ſeen at the end of *De la Loubiere's* Account of *Siam*, printed in MDCXCI, where alſo you have *Caſſini's* Opinion of the *Chineſe* Tables. "This Agreement between the *Chineſe* "and *Tychonic* Tables, almoſt to a Mi- "nute, makes us believe they were ca- "culated by the *Jeſuits* who have for "a Century paſt reſorted to *China*, and "not by the *Chineſe*. For if they were "not indebted to the *Tychonic* Tables, "how is it they ſo exactly tally with "each other? Our Aſtronomers of this "preſent Age, cannot well agree to a "Minute in the Places of the fixed Stars, "and we all know that between *Tycho's* "Catalogue and the *Landgrave* of *Heſſe's*, "undertaken at the ſame Time by ex- "cellent Aſtronomers, there is a difference "of ſeveral Minutes. It is not likely "therefore That the *Chineſe* Obſervations "ſhould almoſt always agree with thoſe "of *Tycho* to the ſame Minute. The Judgment of this great Man may teach us what to think of theſe Aſtronomical Tables which have tempted ſome People to prefer the *Chineſe* to all the Ancients and Moderns.

The Ignorance of the Chineſe *in ſettling their Calendar.*

To this Deciſion of one of the greateſt Aſtronomers of this Age we may add a very natural way of arguing which every body may underſtand: *Firſt*, The *Mandarin* Preſidents of the Tribunal of Mathe-

thematics, whoſe Buſineſs it was to fix their Calendar, ſucceeded ſo ill therein, that notwithſtanding all their Intereſt and Intrigues, they were obliged to transfer the Task to the Miſſionaries, who were odious to them, both as Strangers and Preachers of a new Religion. The *Chineſe* were firſt ſet right by Fath. *Matth. Ricci*; but a few Years afterwards they were never the wiſer; ſo that Fath. *Adam Schall* was again obliged to reform their Calculations, and in ſpite of them became Preſident of the Mathematic Tribunal, and *Mandarin* of the firſt Order, as were afterwards the Fathers *Verbieſt* and *Grimaldi*. It is farther to be obſerved That theſe Miſſionaries and their Succeſſors, were not profeſt Mathematicians, or known for ſuch in Europe; and yet they were able to diſcern and confound the Ignorance of theſe *Chineſe* Aſtronomers on whom it was ſo incumbent to conſult the Honour of their Nation, and keep themſelves in Authority. The moſt rational of them were thoſe, who, confeſſing their Ignorance, ſtudied *Euclid*'s Elements, *Clavius*'s Sphere and ſome other Tracts, under the Direction of the Miſſionaries; and theſe they read with aſtoniſhment, which had never been the Caſe of thoſe who had but the leaſt ſmattering of the Mathematics.

The Antiquity of the Chineſe Aſtronomy examined.

We are now to diſcuſs the Grand Point, and that is the Antiquity of the *Chineſe* Aſtronomy, this is the moſt boaſted by

thoſe who undertake to raiſe the *Chineſe* above all the Nations that are or have been: Now for the famous Cycle of ſixty Years, in which *Martini* and *Couplet* have ranged the principal Facts of the *Chineſe* Hiſtory, and the Succeſſion of their Emperors. Father *Martini* led the way, and *Couplet* trod in his Footſteps. We are at a certainty about this Cycle from a Tract ordered by *Ulug Beig*, a *Tartar* Prince, deeply verſed in Aſtronomy, who imployed very able Mathematicians to compile the Aſtronomic Tables we have in ſeveral Libraries. *John Greaves*, a learned *Engliſhman*, who was both a great Maſter of the Oriental Tongues and an excellent Mathematician, did in the Year MDCL print a Treatiſe, of this ſame Prince's, *Of the various Epochs and their Computations.* Therein the *Chineſe* Epoch is called the *Cataian* or *Igurian*, which equally comprehends the *Chineſe*, and the *Tartars* all over the vaſt Continent of the *Upper Aſia*; and *Golius* in Conjunction with *Martini* have ſhewn That the *Cathayan* or *Catuian* Names therein, are *Chineſe*. This ſame ſexagenary Cycle is, by our late Informations, uſed in *Siam* and the adjacent Countries, who may have borrowed it from *China*.

Epoch Celebri. Johan. Gravii.

The Chronology according to their Cycles falſe.

The *Greeks* had ſeveral Periods of Years; but as they doe not ſeem to have been known to the *Arabs*, the *Perſians*, or the *Tartars*, who would have communicated them to the *Chineſe*, it were a pre-

preſumption to deny them the Honour of having invented the Period before us; but we have two very weighty Remarks to make upon this Head.

The *Firſt* is That after the Rate *Martini* and *Couplet* have marſhalled the *Chineſe* Chronology by theſe Cycles of ſixty Years, either the *Chineſe* or they muſt have been egregiouſly out, there being, as has already been obſerved, two Parachroniſms of above five hundred Years apiece diſcovered therein; which makes us think it poſſible there may be more of them, if ſome skilful Man would but give himſelf the trouble of examining into all the Eclipſes and Planetary Conjunctions they give us. But this done, there would be ſtill another Obſtacle in our way; for after the ingenuous Confeſſion of thoſe who give us theſe Tables, That they rectified them by thoſe of *Tycho*, we ſhould be at a loſs to know whether they are the Obſervations of the *Chineſe*, or of that great Aſtronomer.

We cannot fix the Date of theſe Cycles.

The *Second* Remark is by no Means of leſs Moment: They exhibit this Series of Cycles as a plain Evidence of the Accuracy of the *Chineſe* Science, and a Demonſtration of the Truth of their Hiſtory, but for this to be true, we ſhould have ſome certain Epoch to count from, ſuch as that of *Alexander*, of *Iſdejerd*, of *Dioclefian*, of the *Hejra*, and of *Jelaloddin Ma-*

lec Shah; whereas they begin this Succeſſion of Cycles from the Year MMDC XCVII before *Chriſt*. Now according to the *Hebrew* Copies and the *Vulgate*, there are but MMCCCXXIX Years between the Flood and the Birth of *Chriſt*; and to ſupply this Defect it is, that thoſe who aſſert the Antiquity of the *Chineſe* Hiſtory, recur to the *Greek* of the *Septuagint*. They agree indeed that what is recorded in the *Chineſe* Annals above *Fohi*, is fabulous, and no Soul doubts of it; ſo they dare not aſcribe this Sexagenary Cycle to him, but bring it down to the Reign of *Hoamti*, who flouriſhed the aboveſaid Number of Years before *Chriſt*. But we ſhall not readily conceive how ſo very complex a Cycle as this ſhould have been ſo ſoon diſcovered, or brought to Perfection as *Couplet* * advances; whereas *Martini* † tells us that Emperor himſelf invented it. This Diſagreement between two Authors who had one and the ſame Drift, who wrought with the ſame Materials, and in Points of ſuch Importance, makes us very much miſtruſt the Hiſtory they ſo applaud. Turn this Fact which way you will, you muſt eternally be at a Stand.

It is difficult to reconcile the Chineſe *Chronology with the* Hebrew *Text.*

The *firſt* and main Difficulty is how to reconcile it with Scripture, even with the

* *Uſus opera Tanao Cyclum Sexagenarium perficit.*

† *Et ab hoc demum Imperatore tametſi bini illum anteceſſerunt, Sinæ Cyclum ſuum Sexaginta annis deſcriptum inchoant, quippe ab eo ipſo inventum.* Martin. Hiſt. p. 25.

Septuagint

Septuagint itſelf; and this not only with Regard to Chronological Supputations, but in Things of greater Conſequence; for if we admit the *Chineſe* Hiſtory, we muſt reject the Univerſality of the Deluge, not to ſay that it attributes many Inventions to the *Chineſe* Emperors, which Scripture aſcribes to others. This has been an Obſervation made by late Authors, and particularly by the *Proteſtants*, who adhere to the *Hebrew* Text, and therein agree with the *Catholics*, who acknowledge the Authority of no other than the *Vulgate*. Both the one and the other are moſt aſſuredly more ancient than the *Chineſe* Hiſtory as it ſtands with us; ſeeing they have none but printed Copies extant; and as old as the *Chineſe* may boaſt their Invention of Printing, no Paper could laſt eleven or twelve Hundred Years. They have no Books ſo old, and when they have found an old Inſcription they have not underſtood it, as is inſtanced by Father *Rougemont*.

Theſe Cycles cannot be ſo old as pretended.

We ſhall always be at a Loſs then to comprehend how the *Chineſe* ſhould have regulated this intricate Cycle two Thouſand ſix Hundred and Ninety-ſeven Years before *Chriſt*; and much leſs how they ſhould have contrived to teach it to others at a Time when they were very imperfect in Arithmetic, invented, as ſays *Martini*, after the ſame *Hoamti*, by Means of a Contrivance he repreſents. But after all, as exact and circumſtantial as this Cycle appears to be, it was ſo defective, that five

Hiſt. Sin. p. 21.

five Hundred Years after *Hoamti*, the *Chineſe* Aſtronomers could not foretel an Eclipſe which hapned under the Emperor *Choukang*, who for that Reaſon put them to Death. It is to our Purpoſe, that their Hiſtories differ about the Time of this Eclipſe; a plain Indication of the Inſufficiency of their Calculations. Many Examples of the ſame kind might be produced, and the like have been very frequent in latter Times; for what reflected ſo much Reſpect on the Miſſionary *Jeſuits*, was their Accuracy in theſe Predictions, while the *Chineſe* themſelves were out.

The point of Time they are deduced from, not the ſame we have been formerly told.

The *ſecond* Remark we have to make upon this Cycle is, That thoſe who brought it to *Europe* and made it the Standard of the *Chineſe* Chronology, date it from the Reign of *Hoamti* MMDCXCVII Years before *Chriſt*, or twenty-eight Years afterwards, that is, MMDCLXX before *Chriſt*, when a great Mathematician called *Tanao*, rectified it. Now beſides the Objections that have already been made to this early Epoch, ſo irreconcileable with Scripture, we have another; for Father *Martini* was the firſt that ever deduced theſe Sexagenary Periods from that Point of Time, which the *Chineſe* themſelves diſown, and is merely of *European* Invention. For our firſt Travellers that went to *China* underſtood the *Chineſe* to reckon [illegible] the Rate of eight Hundred and eighty Thouſand ſixty and three Years, from the Beginning of the World down

Scalig. *de Emendatione Temporum.*

to

to the Year of our Æra MDXCIV, and ſome of them made very great Additions to this enormous Number. And yet this is not to compare with what we read in *Ulug Beig*, who has treated more exactly of theſe *Chineſe* Cycles, than any Body elſe whatſoever: He tells us that in the Year of the *Hyra* DCCCXLVII, of *Chriſt* MCCCC XLIV, the *Cataians* or *Chineſe* computed Eighty-eight Millions, ſix Hundred thirty nine Thouſand, eight Hundred and ſixty Years from the Beginning of the World; which infinitely exceeds the immenſe Calculations of the old *Chaldees* and *Egyptians*, ſo juſtly rejected as fabulous by *Cicero* and other Authors, and which none have aſſerted but Libertins and the Author of the *Preadamitic Syſtem.* *Epoch. Celeb.*

Thoſe who have favored us with Compendiums of the *Chineſe* Hiſtory, confeſs it fabulous till the Reign of *Hoamti*; but tell us that after his Days we are to deem it genuin, which they attempt to prove by a Series of theſe Cycles chiefly, according to which they compute the Years of the ſubſequent Emperors down to our own Times; but they cannot deny this Contrivance to be their own, not *Chineſe.* Its Outſet is fictitious, and no more to be relyed on than what we read, in *Greek* and *Latin* Authors, of the Aſtronomical Obſervations the *Babylonians* boaſted to have made for one Hundred and ſeventy Thouſand Years. Now many of their Eclipſes, as *Ptolomey* has them from *Calliſthenes* *Their Tables as they now ſtand with us, are rather an* European *Work than a* Chineſe.

And yet they are faulty.

Simp. *in* l. 2. *de Cæl. Comm.* 46.

thenes who informed himſelf on the Spot, are right; but the chief of thoſe in the *Chineſe* Tables, tho' reformed by *Tycho*, are falſe. This is the Opinion of Mr. *Caſſini*, the greateſt Aſtronomer of our Time, whoſe Words it may not be amiſs to produce:

Voyage de Siam. T. 2. "The *Chineſe* Year, *ſays he*, has often "wanted Reformation to make it ſet out "from the ſame Term or Point, with Re- "ſpect to which our Modern Accounts "vary about ten Degrees; Father *Mar-* "*tini* fixing it in the fifteenth Degree of "*Aquarius*, and Father *Couplet* in the fifth "of the ſame Sign, as if it had retrogra- "ded ten Degrees ſince *Martini* wrote. "It is certain that a great many of the "Eclipſes and other Conjunctions the "*Chineſe* give as obſerved, cannot have "hapned at the Times they ſay, as their "Calendar ſtands at preſent; this we have "proved by the Calculation of a great "many of them, and may be diſcovered "by a bare Inſpection into the Intervals "between them. For many of theſe In- "tervals are too long or too ſhort to be "compleated by Eclipſes, which never "happen but when the Sun is near one of "the Nodes of the Moon, whither he "could not have revolved at the Times "expreſſed, if the *Chineſe* Year had been "the ſame formerly as at this Day." But

Hiſt. Lin. P. 33. Father *Martini* lays ſo great a Stre[ſs] u[pon] this firſt Obſervation that he breaks out in[to] a kind of Oath, *Sancte aſſevero*, That he found it in the *Chineſe* Books ſuch as he gives

gives it; and ſo fully is he perſuaded of the Thing, That he asks, What the *Europeans* have to ſay to it? Mr. *Caſſini* has on the behalf of all *Europe* replyed, That this firſt Obſervation is falſe, and ſo all the Conſequences thence deduced muſt fall to the Ground.

A Conſequence thence deducible.

After this we may judge if *Voſſius* could juſtly include the Aſtronomy of this People when he preſumed to ſay of them, That they alone had invented more Things uſeful in Life, in the Arts, and the Sciences than all the Nations of the World put together. For we can know their Obſervations but by the Tables we have; and ſince thoſe who turned them into *Latin* reformed them by *Tycho*; ſince the Conjunctions and Eclipſes they contain prove falſe; and ſince by the Help of theſe Tables, rectified as they are, they have, for a Hundred and fifty Years paſt, never been able to ſettle a Calendar, or foretel an Eclipſe; we muſt pronounce them far inferior not only to the great Aſtronomers that have graced our Days, but to the very meaneſt, ſuch as were moſt of thoſe who put them into ſome certain Method.

The Chineſe Aſtronomers not to compare with the Greek or Arabian.

And far leſs are they to be compared with or preferred to the *Greeks*, whoſe Aſtronomical Obſervations are juſt and right, wherein no ſuch Thing as an Anachroniſm of [illegible] Hundred Years is to be picked out of any imaginary Eclipſes, thoſe in Ptolomy having been proved by the induſtry of our own Aſtronomers. Nor can the

Chineſe

Almag. l. 4. *Chineſe* be even compared with the *Arabs* or the *Perſians*, who having imbibed the ſound Principles of the Mathematics, in the *Greek* Writings, improved them ſo well, that when our Authors went to *China* they had able Geometricians and Aſtronomers, whoſe Tables and Obſervations ſerved as a Rule to all *Europe* for many Ages together. For tho' there have at all Times been Men of ſome Skill in Aſtronomy, as were moſt of thoſe who laid down Rules for the Church Calendar in the *Weſt*, in *Aſia*, and in *Egypt*; that was the ſole Object of their Contemplations, they ſought no further, nor had we any Aſtronomical Tables in *Europe*, before thoſe which *Alfonſo*, King of *Caſtile* and *Leon*, ordered to be drawn up in the Year MCCLXX: To do which he employed ſome learned *Jews*, as is obſerved by the Hiſtorians who ſpeak of this Event: But they have not obſerved to us That theſe *Jews* were beholden to Tables which had a long Time before been prepared by *Arabian* Mathematicians, the moſt ancient of which were calculated at the Command of the Kalif *Almamun*, the ſeventh of the *Abbaſſids*, who got moſt of the *Greek* Books tranſlated into *Arabic*.

Petav. *de Doctrina Temporum*

The Arabian *and* Perſian *Aſtronomers.*

This general Tranſlation is on all Hands applauded, and from that very Time the *Perſians* and the *Arabs* began to have many good Mathematicians. By their diligent Obſervations they rectified the Tables of *Almamun*, in whoſe Days three famous Aſtronomers,

nomers, called *the Children of Muſa*, made that famous Obſervation on the Meaſure of Earth, which they firſt did in the Plains of *Sinjar*, in Scripture *Shinar*, and which they afterwards repeated at *Kufah*. A little while after this, they had very learned Aſtronomers, among the reſt *Abuabdallah Muhamed*, the Son of *Jaber*, who calculated Aſtronomical Tables very exactly, as did many others down to *Jelaloddin Malec Shah*, the third Soltan of the *Seljukid* Race, who had new Obſervations made to regulate the Epoch called *Malekean* or *Jelalean*. The *Jews* of *Spain*, who generally underſtood *Arabic*, it being common in the Country, while the *Moors* were Maſters of *Corduba*, *Granada*, and many other conſiderable Cities; had tranſlated the Aſtronomical Books and Tables of the *Arabian* Mathematicians into *Hebrew*, as well as moſt of thoſe that treated of the Sciences in general, which gained them great Credit and Reputation. After this there was a great Number of very learned Aſtronomers among the *Mohammedans*, and *Ulug Beig*, a *Tartar* Prince, having cauſed very nice Obſervations to be made at *Sarmarkand*, ordered the Tables called *Ilakanian* to be formed, which have been admired even by the Aſtronomers of our Age. They did not, like the *Chineſe*, miſtake in their Calculations; they never obtruded [illegible] they never were at loſs to fix the Beginning of their Years, tho', as they reckoned by Lunar Months, it is more

Ebn Kalikan.

Grav. *Epoch Celeb.* p. 38. *Præfat. in Tab. Geograph. Ulug. Beig.* Hyde. *Præfat. in Tab. Stel. Fix.*

more difficult to compute them than the *Chineſe* Cycles; and by what *Ulug Beig* ſays of the Matter, he ſeems to have known the Myſtery of theſe ſame Cycles better than the Mathematic *Mandarins* themſelves. We muſt not wonder then that *Mohammedan* Travellers from *Bagdad*, the Abode of the Kalifs, who were ſenſible how well theſe Sciences were cultivated in their own Country, ſhould, upon obſerving nothing like it in *China*, pronounce the *Chineſe* ignorant of the ſame.

The Arabs *were great Mathematicians.*

We might here exhibit a long Liſt of *Arabian* and *Perſian* Mathematicians from *Almamun* down to later Times; and their Works being extant and in our Hands, we find them to have been perfectly acquainted with all the Branches of the Mathematics. They had tranſlated *Euclid* from the Beginning, and their Comments upon him convince us they underſtood him thoroughly; ſo they tranſlated *Archimedes*, *Theodoſius*, *Apollonius Pergæus*, and almoſt all the other moſt difficult Authors; and by their Demonſtrations it appears, and by their Schemes That they were fully poſſeſſed of them, and that they made very intricate Calculations to the greateſt truth. We muſt confeſs then that in this Reſpect they were far beyond the *Chineſe* who have had ſuch Wonders told of them, Wonders not confirmed by a long Series of Time, or by Perſons not to be miſtruſted, but by a Handful of prejudiced *Europeans*, Tranſlators, and Reformers, as they themſelves

ſelves confeſs, of Books they could not underſtand. If the *Chineſe* had been but middling Geometricians, *Euclid's* Elements had not been ſo novel to them; if they had been grounded in the Principles of Arithmetic, they had long ago thrown away the Frame or Mechanical Contrivance they ſtill uſe; by whoſe Aſſiſtance it is hard to conceive how they ſhould have calculated their Cycles with as much Exactneſs as the *Perſians* did, who actually knew them, or as *Greaves* has done it for us in his *Epochæ Celebrires.*

The Chineſe unacquainted with the Arts that depend on the Mathematics.

Now if we take in Hand the Arts that depend on the Mathematics, we ſhall at the firſt Glance perceive the *Chineſe* are not only far inferior therein to the *Greeks*, and the Moderns; but alſo that they are quite ignorant in Optics, Proportions, Painting, Sculpture, Architecture, and in general every Thing that tends to the Improvement of the fine Arts. We cannot apprehend that any Body will compare the *Chineſe* Buildings, not even their Triumphal Arches, no nor the Porcelane Tower, with the noble Remains in *Greece* and *Italy*. If you will go ſtill farther back, there is *Skilminar*, which many take to be the old *Perſepolis*: The Ruins of this far exceed any Thing to be ſeen in all *China*. But if it is thought too much that we compare the *Chineſe* Architects with the *Greeks*, the *Romans*, and the ancient *Perſians*, compare them with the *Americans*, and they will ſtill be inferior: For what Authors of undoubted

ed Credit report of the Edifices erected by the *Mexicans*, and *Inca's* of *Peru*, may convince us they far outdid the *Chineſe* in Contrivance, it being very extraordinary they ſhould have completed ſuch vaſt Works as they did, without the Uſe of Iron. As theſe never had ſo great an Opinion of themſelves as the *Chineſe* have had, and were never ſhy of learning what they knew not, they in a very ſhort Time attained to a Perfection in the Arts, as may be read at large in *Palafox*. This we cannot ſay of the *Chineſe*, who in a Hundred and fifty Years Time, have not learned to make a Dial, or draw a Figure. But we ſhall reſume their Arts hereafter; we are now going to touch on one of the principal Parts of their Philoſophy, which is Morality.

Theve-not's *Col.* Vol. IV.

The Chineſe *Morality.*

This is one of the Articles late Authors are prolix upon, particularly extolling the great moral Truths which ſo ſhine in the Works of *Confucius*, the moſt famous of all the *Chineſe* Philoſophers, honoured by the *Literati* as a Saint, and whom many compare with, nay prefer to the greateſt Genius's of Antiquity. For a long Time we knew nothing of this Treaſure but by looſe Sentences, in *Martini* and others, till the Year MDCLXXXIII, when *Couplet* gave us a Tranſlation of the Works of this Philoſopher, or rather a Paraphraſe upon it, without which it had been impoſſible to make Senſe thereof. When we attentively conſider theſe Works, we find it a difficult Matter to give a more natural Account

of this Philoſophy than *Lorenzo Magalotti*, and *Carlo Dati*, Florentins, very ingenious and learned Men did upon the Conference they had about *China* with the *Jeſuits Grueber* and *Orville*, who were juſt returned from thence, *E una ſpecie di Filoſophia morale, alterata pero con certi ingredienti di Theologia Scolaſtica.* They contain Truths as common to all Nations as to *China*; and when explained more amply by Interpreters and Commentators, they generally tend to trifling Ceremonies, and frivolous Superſtitions. This it were eaſy to demonſtrate, if we had leave to examin the chief of them, even the moſt marvellous; but as this would require a Volume by itſelf, let it ſuffice that we attempt a few important Obſervations upon this Chapter.

Moral Truths of Confucius *what we are to think of them.*

No Body can deny but that all the great Truths in *Confucius*, are more happily expreſſed, and more plainly taught in the Scripture: His Friends to be ſure would never allow him to be beholden to the ſacred Books, or that he thence exhauſted his Lights, and indeed it ſeems he did not; for had he, in the leaſt, known the Truths revealed to the Patriarchs and People of God, he had never contaminated thoſe aſcribed him, by ſuch great Abſurdities. And yet it is not impoſſible but ſome feeble Rays may have reached *China*, thro' other Nations; for the Antiquity of the Sacred Writings, is as certain as that of the *Chineſe* is doubtful: But upon this Head we have wherewithal to ſuggeſt,

That moſt of theſe Truths ſo aſcribed to the *Chineſe* and to *Confucius*, are not of their own Growth, and that they had them from abroad.

Moſt of theſe Truths are in the old Gnomics.

There is hardly any Truth in Morals but is to be found in the old *Gnomics*, in the *Golden Verſes* of *Pythagoras*, in the *Sayings* of the *Seven Wiſe-Men*, and in the ſcattered Fragments of the *Pythagorics*. Now it is certain That the *Arabs* tranſlated moſt of theſe old Collections of Sentences, and that the ſame were afterwards rendered into *Perſian*; ſo it may have been. That by this Means they made their Way into *China*; and that the exceſſive Vanity of the *Chineſe* may have prompted them to call that their own, they had only borrowed. For it does not appear by any Author, Ancient or Modern, That the *Arabs* or *Perſians* ever had any Thing from the *Chineſe*, not even Fables: In their fabulous Pieces mixed with Morality, as *Kalila-ve Damna*, and others ſuch, the grave Perſons introduced to pronounce Sentences are Bramins. They have many Romances, in Proſe and Verſe, which relate *Alexander*'s Travels to the *Spring of Life*, which, according to them, is in *China*, or ſomewhere in the circumjacent Provinces; and herein alſo they have Philoſophers but they are *Bramins*, not *Chineſe*. They have a Book in a more ſerious Strain, which they had from the *Greeks* of the Middle Age, and which they greatly eſteem; it is a kind of Dialogue between *Alexander* and ſome

ſome Philoſophers, each of whom delivers a Sentence, but they are ſtill *Indians*. In ſhort it is very poſſible that what the *Chineſe* have in common with all civilized Nations, may have been derived to them from the *Arabs* and *Perſians*; the Thing may have been, and that it was ſo, may appear by the Incoherence between theſe firſt and great Truths, ſuppoſed to be theirs, and the Conſequences they thence deduce for the Conduct of Life. This is what we muſt conſider at large.

"The *Chineſe*, ſays *Martini*, have ſtudyed "and ſtill carefully ſtudy to perfect themſelves in the Knowledge of Heaven, of "Man, and of the Earth. Hence they are "very diffuſe on the Nature of Spirits, "Good and Evil, of the Principles of natural Things, their Production their "Corruption, the Motion of the Stars, "the Variety of the Seaſons, and many other Things." If by their Study of Heaven we are to underſtand Aſtronomy, it has been ſufficiently ſhewn They have ſadly miſpent their Time: But this is not the true Senſe of the Words; nor by *Heaven* do they point at the true God, they being void of all Idea concerning him, and deſtitute of a Name to diſtinguiſh him. What they teach of the Nature of Good and Evil Spirits, is an inexhauſtible Source of the moſt ſtupid Superſtitions they obſerve at their Feaſts, and in their Sacrifices to Gods of the Mountains, Waters, Cities; as did formerly the ancient Heathens.

P. 148. *In what their Morality conſiſts.*

The Writers who have given us Extracts from their moſt famous Authors, have been very brief upon this Head, ſeemingly aware That if it was explained we ſhould therein diſcover ſomething like the Doctrin of the old *Manichees*, or thoſe the *Arabs* call *Tanwis*, becauſe they admitted two equal Principles, the one Good the other Evil: But inſtead of this, ſome have thought them commendable for their Knowledge of, and Reſpect they pay to Guardian Angels.

"*The* Knowledge of Man, *according to* "*the ſame Author*, comprehends Morality, "Piety towards God, towards our Parents, "towards all Men, and towards ourſelves. If we believe *Martini*, the *Chineſe* by this Piety, recommended in the Books of *Confucius*, underſtand "The Love of God, of "our Relations, of our ſelves, and of all "Men." But how ſhould the *Chineſe* have preſcribed Rules for the Love of God, and not at this Day have any Notion of him, no Name to ſignify this *Supreme Entity* we are bound to adore and to love as ſoon as we know him the Author of all Things, and of all Good. He endeavors indeed to make the Words *Thien* and *Xamti* expreſſive of our Idea of God; but this Point has been moſt minutely diſcuſſed in our Days, and given againſt *Martini*: And long before this Deciſion at *Rome*, *Navarette* and other Miſſionaries maintained That the *Chineſe* did not accept theſe Words in *Martini's* Senſe, that they had no Idea of the true God, nor Name for him.

It

It follows then That *this Piety towards God* is not what *Martini* would have it, but what the *Chineſe* practice. Now what they practice, are Sacrifices, in their Way, offered up to Heaven, to *Genii*, and their ancient Heroes; to *Confucius*, *Laoſſu*, and to *Foe* or *Fohi*, one of their firſt Emperors, whoſe Story is quite Fabulous. And herein conſiſts the primary and principal Part of the *Chineſe* Piety, void of any Veſtige of true Worſhip, the Sum and Subſtance of Religion: But beſides the undoubted Proofs we have of this, in the moſt ſincere Travellers, we have ſpeaking Proofs thereof in the Pictures we ſee in their Books; for above all the reſt you have the Picture of *Fohi*, and very far beneath you have thoſe of *Confucius* and *Laoſſu*. Now *Fohi*, according to the *Chineſe*, was one of their old Emperors; according to the *Indians*, one of their Gods. The two others were their Saints, and great Philoſophers; and before theſe Figures do the *Chineſe* offer Flowers, Perfumes, living Creatures, and other Things; in this conſiſts the Piety of the learned *Chineſe*. If the Idolatry of the People be more ſimple and groveling, and if the Idolatry of theſe Grandees be more polite and refined; they are never the leſs equally Criminal, and equally Superſtitious: In ſhort, this firſt *Chineſe* Precept is contained in the very foremoſt of the *Golden Verſes*.

Chin. Illuſt.

Piety towards our Parents, in paying them the Reſpect due to them from Children, as long as they live, is by no Means

Piety towards Parents.

a Truth of *Chineſe* Diſcovery, it being ordained and obſerved by the moſt barbarous Nations. What is peculiar to them, are the Funeral Honours they pay to their Memory, which they have carried to the higheſt pitch of Superſtition; tho' the Laws of God, and thoſe of the wiſeſt human Inſtitution have ſet Bounds thereto; no idolatrous Nation has puſhed the Thing ſo far as the *Chineſe*. For the Ceremonies called *Inferiæ*, Libations, and other the like Superſtitions were not of that Import as the asking of ſuch Favors from their Dead, the *Chineſe* are guilty of. Theſe Practices equally ſuperſtitious and frivolous, have ever been condemned by wiſe Legiſlators and Philoſophers; and if they are called an Act of Religion, ſuch a Religion cannot but be falſe, and all the Opinions conducive thereto, muſt be falſe likewiſe. They would be ſomewhat excuſable in thoſe who ſhould believe the Immortality of the Soul, as did the old *Pagans*; but in the *Chineſe* who, as we are told by the beſt Authors, have Faith in no ſuch Thing, tho' they at the ſame Time unaccountably fancy the Soul of *Confucius* and the *Manes* of their Anceſtors repoſe themſelves upon Tablets they place upon their Altars, they are intolerably ſenſeleſs. The *Iroquois* who believe there is a Country of Souls, where their Fore-fathers hunt the Souls of Caſtors, are ſcarce more abſurd in their Notions than theſe wonderful *Chineſe* Sages. To be brief, nothing can

can be more ridiculous than to ſuppoſe ſuch mean Traſh to be the Reſult of Philoſophical Meditation, and, as it were, founded upon the original Principles of Wiſdom.

The Chineſe *Ceremonies but ill became Philoſophers.*

The ancient *Greeks* and *Romans* were unhappily involved in the groſſeſt Superſtitions; but they were far from being approved by the Philoſophers, tho' few of them ventured to attack them openly; they left the People to their Sacrifices, their Feſtivals, and all their religious Trumpery; the wiſeſt Legiſlators gave Way to theſe popular Errors. But if they happened to ordain a Sacrifice or any religious Act, they did not derive it from Philoſophic Reaſoning; they had Recourſe to Oracles, to Revelations, which the Philoſophers always rejected, if we except the latter Times; when to maintain themſelves in the Veneration of the People, and as much as poſſible to deter them from Chriſtianity, they carryed the Error to its utmoſt Length. If then we are to ſay, as by all Accounts it ſeems we muſt, That *Confucius* and the other Sages of *China* taught the ridiculous Ceremonies in vogue with the *Chineſe*, and conſidered the ſame as conſtituent Parts of Morality and Piety, it muſt be confeſſed They ill deſerve the Name of Philoſophers.

The Chineſe *Philoſophy deſtitute of Method.*

If it be asked what Order, what Geometrical Method there may be in the *Chineſe* Philoſophy? We ſhall be greatly at a Loſs to find any. For *Martini* himſelf, who varniſhes all they ſay and do, in the moſt

moſt beautiful Manner, having explained what they mean by Piety, proceeds to another Species of the ſame; "They ac- "knowledge, *ſays he*, three Cardinal Vir- "tues, Prudence, Piety, Fortitude or "Magnanimity: That Prudence teaches "the various Cuſtoms and Ceremonies; "that Fortitude puts them in Practice; "and that by Piety we are allyed and at- "tached to the other Virtues." That is to ſay, a *Chineſe* is prudent when he knows the Detail of their cumberſom Ceremonies; that he is magnanimous when he puts them in Practice; and that herein he diſplays his Piety.

Their civil Ceremonies a part of their Virtue.

We need only examin into the Nature of theſe Ceremonies, to be convinced That thoſe who could imagin them in the leaſt analogous with Virtue, had not the leaſt Idea of Moral Virtues. The Chain of theſe Ceremonies is ſomething ſo odd, that the like is not to be found in any of the Nations moſt civilized and moſt addicted to Form. They are ſo little of a piece with the Simplicity of the earlier Times, that we want no more to ſatisfy us They are not ſo ancient as the *Chineſe* boaſt. The Manner of inviting to a Feaſt, of going thither, of receiving the Gueſts, of entertaining them; of going to a Funeral, of paying Viſits, and of receiving them, which conſiſt of an infinit Number of Circumſtances, are the Science of a Gentleman-Uſher, or ſome ſuch Officer, not of a Philoſopher.

But

But it may not be amiſs to obſerve what the *Chineſe* underſtand by the other Virtues, which lead to this Piety of Ceremonies and Forms: *They are*, ſay they, *Juſtice, Fidelity to Friends, and the Virtue by which we meaſure the Senſe of others.* We muſt not wonder That thoſe who had learnt no better after ſo long a Study, ſhould admire the Philoſophy of *Coimbra*: Or that our *Arabs*, who had, perhaps in their own Tongue, read the Morals of *Ariſtotle*, ſhould ſpeak ſo contemptuouſly of the *Chineſe* Learning. It were time loſt to expatiate on ſuch abſurd Diſtinctions; nor can any Thing be more out of the way, than to make a Virtue of what they call *Meaſuring the Senſe of others.* If theſe enigmatical Words are expreſſive of any Thing, they mean the Talent of diving into the Thoughts of others, of gueſſing at their good and evil Intentions, of getting at their Capacity, and of thence forming a prudential Judgment, according to which we are to behave. But this is not having the primary or ſimple Idea of Virtue, to apply it to ſuch a Character; for a cunning, inquiſitive, miſtruſtful, artful, deſigning Man, is for the generality better able to *Meaſure the Senſe of others*, than an honeſt, plain, upright, and ſincere Perſon.

Other Virtues according to the Chineſe.

But after all, ſay the Admirers of *Confucius* and the *Chineſe* Philoſophers, it cannot be denyed but in their Writings there are great Truths, among the reſt this, *Quod tibi non vis fieri, alteri ne feceris*; We grant it; but

A few fine Sentences no Proof of their Capacity.

but we may, without any great Preſumption, believe That this Maxim, and ſome others, came to them from abroad, in the manner above ſuggeſted. But it were ſtraining the Point too much, not to ſuppoſe the *Chineſe* may have known what Nature herſelf prompted to other Nations: Tho' the little Uſe they have made of it towards the Diſcovery of ſublimer Matters, is a glaring Inſtance of the ſcantineſs of their Genius, and a Proof of what our *Arabs* pronounce, when they report them unacquainted with the Sciences, and that all they know, they had from the *Indies*.

The Chineſe *beſotted with Chemiſtry.*

But if the *Chineſe* have [illegible] of Morality in the World, it does not appear That it has been of uſe to them in the Conduct of Life: The Cruelty of Fathers who ſell or make away with their Children; the prodigious Number of Eunuchs, mutilated for the Uſe of the Court; the Pride and Cruelty of their Mandarins; their Diſhoneſty; the Fury wherewith they lay violent Hands on themſelves; their Debauchery; their Luxury; and many other Enormities *Ricci* notes of them, are ſo many Proofs of their Deficiency in Morals. Add to this the Obſtinacy wherewith ſome of their wealthy People ſeek after the *Philoſopher's Stone*, and the *Grand Elixir*, which betokens a great Diſturbance in the Mind; which, as they ſay, has been upon them for above two thouſand Years paſt. Tho', by the way, this their Attachment to Chemiſtry, makes their Antiquity look very

very doubtful. For notwithſtanding the Fables the Chemiſts have forged among themſelves, to prepoſſeſs us with a Fancy That their Art took Birth from the Patriarchs and Sages of the firſt Times, it was never heard of before the third Century of *Chriſt*. Moſt of the Learned have taken the Word Chemiſtry to be of *Greek* Etymology; but they are wrong, the Word being no where to be met with in ancient Authors, and being written with an H, whereas it ſhould be ſpelt with a Υ to be *Greek*. It is on all Hands agreed that the firſt Books of this frivolous Art, that we know of, appeared firſt of all in *Egypt*, and that, as ſeveral relate, under the Empire of *Dioclefian*. *Kmai* is *Egypt* in the Language of the Country, where it is pronounced *Kimi*; whence the *Arabs*, who are as much infatuated with this Spell as any of the Orientals, have formed the Word *Chimia*. It is very likely then That by their Means it was the *Chineſe* became acquainted therewith, there being, as ſhall be obſerved hereafter, no ſtreſs to be laid upon their Hiſtories. The modern *Greeks* have many Treatiſes of this kind, which they ſet off with pompous Titles, to perſuade us they are very Ancient: Theſe the *Arabs* and the *Perſians* have tranſlated, and aſcribed to *Hermes*, to *Pythagoras*, to *Ariſtotle*, and to other great Perſonages of Antiquity; but we have no *Arabian* Writer (and they are no very ſcrupulous Critics) that does the *Chineſe* the

the Honour of having been, in any degree, the Inventors, or Improvers of the Art they ſo much boaſt.

After Morality come Politics, as one of its moſt noble Parts. Now we cannot ſufficiently admire That Men verſed in Antiquity, as many were who have ſo extolled the *Chineſe*, ſhould ſo emphatically inſiſt on the Sentences of *Confucius* and *Mencius*, which are ſo very trite, that the beſt of them are not comparable to thoſe which in a manner fill the *Greek* and *Latin* Writings, not to ſpeak of Scripture which contains more political Truths than the whole Claſs of Profane Authors. But if the *Chineſe* Philoſophers have uttered ſome fine Sayings, it does not appear they have contributed much to the forming of great Princes or able Miniſters; to the Riſe of wholſom Laws, or to make the People happy. For many Ages it has been a ſaying, *The People would be happy if Kings were Philoſophers*, or if Philoſophers reigned; and we may ſafely ſay That if Philoſophers ever reigned in any Country, *China* has been the Place. For the *Mandarins*, who are all Men of Letters, and conſequently Philoſophers, Diſciples, and Followers of *Confucius*; have for many Ages paſt filled all the great Offices, both Civil and Military, have enjoyed all Governments, and preſided in all Tribunals. And yet if we ſearch into the Hiſtory of this Empire, embelliſhed as much as poſſible by fruitful Pens, we

we ſhall not find Theſe Sages have been of any great Uſe in the extraordinary Revolutions that have hapned in their Country, or that they have exhibited ſuch Examples of Fidelity and Courage as abound in the Hiſtory of every other Nation. This is particularly obſervable in the very laſt Revolution, when the *Tartars* made a Conqueſt of *China*, and placed the reigning Family on the Throne. In ſhort, all the Defects which have been deemed the Ruin of the great Empires of the Eaſt, deſpotic Rule, the Luxury of the Prince ſhut up in a Palace with Women and Eunuchs, the Neglect of State Affairs, the Contempt of Military Arts; all theſe infect the Government of *China*. The *Tartars* without one jot of Philoſophy over-ran this vaſt Empire almoſt as ſoon as they invaded it; but when they conformed to the *Chineſe* Ways, they ſtood expoſed to the ſame Misfortunes as their Predeceſſors.

They have no Principles of Morality.

In truth it is hard to conceive how any body ſhould applaud a Morality and Policy ſo deſtitute of Principles, and ſo purely made up of common Sayings and Examples borrowed from Hiſtory; ſo void of all ſcrutiny into the Actions of Men and their Paſſions, their Spring, Tendency, and End; it being certain The *Chineſe* have no ſettled Doctrin on the Immortality of the Soul, and that they all agree the Good are rewarded and the Wicked puniſhed in this Life, either in their

their own Perſons, or their Poſterity. We can no longer hearken to thoſe who would make us believe, among other Obſcurities, that by Heaven the *Chineſe* intend the true God; for the Perſons themſelves who give us this favorable Interpretation, grant, with the ſame Breath, That they have no Idea of God. The ſame muſt we think of all their Superſtitions in honour of *Genii*, which are nothing leſs than Guardian Angels: Nor is it leſs abſurd to imagin *Confucius* to have been a Man inſpired of God, and that he foreſaw the Birth of *Chriſt*, becauſe in his Days certain Hunters killed an uncommon Creature, which looked ſomewhat like a Lamb. The holy Patriarchs and the true Prophets foretold and joyfully expected the Coming of *Chriſt*: *Your Father* Abraham *rejoiced to ſee my Day: and he ſaw it, and was glad:* And by the ſame Spirit was *Jacob* moved to ſay, *I have waited for thy Salvation, O LORD:* But *Confucius* no ſooner heard this Creature was ſlain, than weeping bitterly he cryed out, His Doctrin drew towards an End; whence we may infer it to have been quite different from the Doctrin *Chriſt* was to preach. *Martini*, who has this Story and gives us the myſtical Signification of this Creature, puts it into the Mouth of a *Chineſe* Philoſopher, a Proſelyte to Chriſtianity, prudently avoiding to vouch for it himſelf. But if he and others could think That ſuch were the Means to lead the *Chineſe* into the Way of Truth; others

Martin. P. 149.

have

have thought, and will upon better Foundation think, That this Condeſcenſion is rather adapted to confirm them in their old Errors. It were very ſtrange that God, the Father and Inſpirer of all Truth, and of the Way he is to be truly worſhipped, ſhould reveal himſelf in the Old and New Teſtament to plain illiterate Men without the Intervention of Philoſophy, and that to this general Rule of Providence there ſhould be an Exception for *China*. And it is ſtill more unworthy of the Divine Majeſty to ſuppoſe any Inſpiration in Men who had no Knowledge of his Supremity, of the Soul, of the Origin of Things, and who for two thouſand Years paſt have perſiſted in vain and frivolous Tenets. The *Mohammedans* with the bare Knowledge of an Almighty God, the Creator of Heaven and Earth, the Author of all Good, the Judge of the Quick and the Dead, the Avenger of wicked, and the Rewarder of good Works, could not but expreſs themſelves of the *Chineſe* with the Contempt obſervable in our two Voyages, a Contempt of ancient Date with the *Arabs*; for in Hiſtory we read of a Saying which came from *Muſa*, who conquered *Spain*, to the following Effect: *When Wiſdom or Knowledge was ſent down to Men, ſhe was lodged in different Parts of the Body according to the Difference of Nations; She ſettled in the Head of the* Greeks, *in the Hands of the* Chineſe, *and in the Tongue of the* Arabs.

Of the Inventions ſaid to be theirs.

In the Dialogue between the Emperor of *China* and the *Arab*, in the ſecond *Account*, we find that this Opinion concerning the *Greeks* had reached his Ears, and that he in ſome ſort acquieſced therein. The *Arabs* have at all Times had great Notions of the Beauty of their own Tongue and Eloquence; but they yeilded the *Greeks* the Honour of having ſurpaſſed them in Philoſophy and the Sciences, tho' they would never allow the *Chineſe* to have been any thing but ingenious Mechanics. *Voſſius* and the Authors of later Times, have not been unwilling to extol them as ſuch, and at the ſame time allow them to be the Inventors of many uſeful and curious Things, which is not ſo certain as to be beyond all Diſpute. For it will never be readily granted That they found out the Compaſs, and the Art of Navigation. The Antiquity of Printing among them is aſſerted from the Teſtimony of their own Hiſtories only, which are much to be doubted, as is alſo the Claim they lay to the Invention of Artillery and Gunpowder, the Conſtruction of Celeſtial Spheres and Globes, together with other Items of a Mathematical Apparatus. The Arts have every where elſe been perfected by ſlow Degrees; and if their firſt Inventors be as old as is ſuppoſed, it were aſtoniſhing That if we except their Varniſh and Porcelane, every thing elſe attributed to them ſhould be in ſuch a State of Imperfection. For the

Mart. p. 44

Miſſi-

Miſſionaries inform us, they were obliged to get Mathematical Inſtruments made to obſerve with, becauſe what the *Chineſe* had of the Kind would not do. As much as they are pretended to have been skilled in caſting of Cannon, Father *Adam Schall* and *Martini* were at the Head of all the Meltings in their Time; and notwithſtanding what is commonly ſaid That the ſevere Prohibition againſt Infringements on the ancient Uſages, or receiving Inſtruction from Strangers, has prevented them from improving the Arts they invented; theſe Strangers have taught them an infinit number of Things, before unknown in the Country: We muſt then confine our Elogies on the *Chineſe*, to what they have actually invented and cultivated, and not extend them to Inventions which are none of theirs; for it can only ſerve to confound Hiſtory, make us doubt of the Authority of Holy Writ, and adminiſter to the Pride of a Nation already ſo puffed up therewith.

The Invention of Letters has ever been eſteemed the moſt marvellous and uſeful; inſomuch that many of the Ancients would have derived it from Divine Inſpiration, as ſeeming, in ſome degree, beyond the reach of human Comprehenſion. The *Hebrews*, and after them the *Greeks* and *Latins* expreſſed an infinit number of Words with twenty-two or thirty Figures: The *Chineſe* on the Contrary have ſo multiplyed their Figures, That they are computed at

The Chineſe *Characters.*

upwards of ſixty Thouſand, and ſcarce can the Life of Man attain them all, even tho' they want the Sound of ſome of our Letters as R, and ſome others. Thoſe who have impartially conſidered this Matter, have agreed it to be a very grievous Defect, and it is eaſily conceived: For one and the ſame Noun, and one and the ſame Verb, admitting a great variety of Moods, of Tenſes, of Numbers, may always be diſtinguiſhed with us, becauſe the Characters never vary. But this Multiplicity of Characters is what *Voſſius* would have us moſt admire, adding That hence their Tongue has ſuffered no Alteration for three or four thouſand Years paſt, and that thus they muſt have retained all the Diſcoveries their ancient Sages had made in the Sciences and fine Arts, as well as the Hiſtory of their Empire. Theſe great and ſounding Words ſtrike us at firſt, eſpecially when delivered with that Air of Authority *Voſſius* aſſumed, when ſpeaking of Things he knew the leaſt of; but if we examin them nicely, we ſhall find that what they ſignify is quite falſe. For *firſt* he takes it for granted that the *Chineſe* Characters have always been as they are at preſent; *ſecondly*, that they underſtand them as readily as a *Greek* would read an old Inſcription, or a *Jew* the *Hebrew* Bible, which is a Miſtake. He might have informed himſelf from *Martini*, That the ancient *Chineſe* Characters differed widely from the Modern, and that they were not very unlike

P. 23.

like the *Egyptian* Characters upon the Obelisks at *Rome*. He adds, That he once ſaw a Book written in ſix ſeveral Sorts of theſe old Symbols, which the *Chineſe* valued and admired for its Antiquity: But he does not ſay they underſtood them, and there is great Reaſon to believe they knew no more of them than of the Inſcription mentioned by *Rougemont*, who frankly confeſſes That no Body could explain it. Theſe Characters were ſtrange to them, and conſequently the Tongue had undergone a Revolution; which overthrows *Voſſius*'s Argument.

But when he takes the *Chineſe* Books to be ſo very old, he advances a deciſive Fact without affording us any one Proof of it. He himſelf could furniſh us with none, for he was ignorant of the Language; nor could he pretend to ſay any Thing he had not from *Martini* and others. Theſe have indeed affirmed the *Chineſe* Hiſtory to be very Ancient, and ſeem unwilling we ſhould doubt it; but they have never ſaid They had any Books ſo very Old; nay they even ſupply us with a conſiderable Argument againſt this boaſted Antiquity, by telling us more than once That they have none but printed Books; and altho' they diſagree about the Time when the Art of Printing was invented, no one has given it out to be as Old as the earlieſt Times of the Empire, but only ſome Ages before it was known in *Europe*. It is alſo on all Hands agreed, That the *Chineſe* Paper,

which is very thin, and can bear printing upon one Side only, cannot laſt as long as ours, or as Parchment, which the *Chineſe* uſe not. Hiſtory relates That ſomewhat better than two hundred Years before *Chriſt*, the Emperor *Ching* cauſed all the Books to be burnt, and that *Confucius* and *Mencius* were preſerved by an old Woman, who had paſted them againſt a Wall, whence they were afterwards taken; and moreover that ſome Paſſages were defaced by the Wet. Theſe Books were written upon Bark, the common Paper being then uninvented: But we can not perceive That thoſe who for above ſix ſcore Years paſt have been ſo minute in their Accounts of *China*, and have ran over all its Provinces under the Wing of Authority, have ever met with any of theſe Books written upon Bark, tho' ſuch there are in ſeveral of our Libraries; or any Inſcriptions upon Metal, or Stone of undoubted Authority, like the *Eugubin* Tables, the many *Etruſcan* Inſcriptions and *Punic* Medals, not to ſpeak of Obelisks covered with long Inſcriptions, by far more intelligible than the *Chineſe* Characters; and yet they would perſuade us theſe ſame Characters are much more perfect, becauſe truly they have been always underſtood, tho' at the ſame Time it is confeſſed That no one underſtands the old Writing, and that ſcarce any Specimen of it is left; that thoſe in preſent Uſe are liable to eternal Ambiguity, and

Mart. p. 239.

Idem. p. 334.

that

that it requires many Years to get only a Part of them.

If we examin the *Chineſe* Writing and Language by the general Rules of Speech, and of expreſſing ourſelves by Signs, it muſt appear there never was any more defective. For if we find fault with the *Hebrew*, the *Arabian* and *Perſian*, theſe two the ſame, excepting ſome Letters, becauſe they omit moſt of the Vowels, which are expreſſed another Way; this is nothing in Comparison of the *Chineſe* Writing, which cannot be maſtered but by a long and tedious Study of many Years. We ſhall never find that the *Greeks* and *Latins* were obliged to uſe the Pen to be underſtood in immediate Converſation together, as the *Chineſe* are forced to do with their Pencil: This is what *Trigaut* expreſly obſerves from *Ricci's* Memoirs: For having ſaid that each Word has its Hieroglyphic, and that there are as many Letters as Words; that they are to the number of Seventy or Fourſcore Thouſand; and that the Perſon who underſtands ten Thouſand has as many as are neceſſary to write, and that no Man in the Empire can know them all, he continues, * "The Sound of theſe Chara-

The Chineſe *way of Writing very defective.*

* *Horum etiam characterum, ut plurimum, idem eſt ſonus, figura non eadem, imo etiam ſignificatio non una: unde fit ut aliud nullum idioma æquivocum æque reperiatur, neq; a loquentis ore ſcripſio ulla excipi poteſt, ab audientibus exſcribenda; nec liber unus ab audientibus cum prælegitur intelligi, niſi librum eundem præ oculis habeant,*

" cters is commonly the same, tho' they
" vary in Figure, and the Signification be
" different. Hence it is there is no Ton-
" gue more subject to Equivoques, that
" there is no writing what is dictated by
" another, or understanding a Book ano-
" ther reads, if the same Book does not
" ly before you, to ascertain the ambigu-
" ous Sounds the Ear cannot distinguish.
" It sometimes happens, That you shall not
" understand a Man tho' he speak with the
" neatest Propriety and Elegance, so that
" he shall be obliged not only to repeat
" what he has said overagain, but even to
" write it down.

The great Defect of this Tongue.

This Defect is so great and of so extensive a Nature, that it may be pronounced to include all the rest, and that the Writing of no civilized Nation has ever been so imperfect and wanting. It is commonly said That the *Chinese* Characters amount to Seventy or Fourscore Thousand; and, as has been already observed, *Vossius* will have this Multiplicity to be a Sign of the Copiousness of their Tongue, but it is quite the Reverse. For were we, for instance, to reckon up all the Words in the *Greek* Language, we should have above five hun-

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ut æquivocos vocum sonos, quos aurium judicio [illegible] distinguunt, oculorum fide figuras intuentium [illegible] Imo etiam inter loquendum non raro evenit, ut [illegible] rius conceptum, accurate alioqui proferentis & [illegible] quentis, minime assequatur, ipse non repetere [illegible] tur, sed etiam scribere.

dred Thouſand, and perhaps, a ſtill greater number if we took in the Variations of the different Dialects, and if we thereto added the vulgar Tongue, as the *Chineſe* reckon the ancient and modern together. If to this we accumulated all the Inflections of Nouns and Verbs, which have each a Character apart in the *Chineſe* Writing, the Number would infinitely ſurpaſs that of the *Chineſe* Characters. The ſame might be alledged of the *Latin*, and ſtill more of the *Arabic*, the *Perſian*, the *Armenian* and moſt of the Oriental Tongues.

Accordingly, as the *Chineſe* have thought it beneath them to learn any Thing of Strangers, the few who were rational enough to ſubmit to the Inſtruction of the Miſſionaries, have been obliged to uſe, or to form an infinite number of new Words, and conſequently new Characters; or it is impoſſible to conceive how they ſhould underſtand the Philoſophy of *Coimbra*, the Epitome of *Clavius*, his Sphere, his Gnomonics, Military Architecture, the Manner of compoſing and touching the Harpſicord, and other Tracts enumerated by *Kircher*. This ſuppoſed, we muſt needs confeſs the *Chineſe* Tongue to be very imperfect, as well in the Pronunciation, as in the Writing; and that the ancient *Hebrews* and *Phœnicians*, the *Greeks* and *Latins*, who were indebted to the former for their Knowledge and Uſe of Letters, did from the Beginning extend this admirable Invention to a Degree of Perfection the *Chineſe* are

are far wide of to this very Day. For other Nations with leſs than thirty Figures have expreſſed almoſt all the Modifications of Speech, nay many the *Chineſe* never heard, whereas theſe with an infinit number of Characters have never been able to ſettle their Pronunciation, or the Senſe of their Words.

The Changes of Pronunciation have not prevented other Tongues from being underſtood.

The Experience of many Ages aſſures us it is impoſſible to fix any Pronunciation, and that it is liable to imperceptible Alterations in the Courſe of Time. We find the *Greek* Tongue was otherwiſe pronounced by the Ancients than by the Moderns; tho' we can neither diſcover the Time, or the Cauſe of this Change. We cannot doubt but that the ancient *Greeks* pronounced the B like the *Latins*, and yet they for many Ages paſt have been obliged to uſe the Conjunctive $\mu\pi$, to expreſs the Power of that Letter, eſpecially in exotic Names. A like Alteration has befallen the *Latin* Tongue, whoſe genuin Pronunciation we rather gueſs at than know; by the various Ways the *Hebrew* Words and Names are written by the *Greek* Interpreters, and by the *Maſorets*, we learn that the ſame has betided the *Hebrew* Tongue: But this great Variation has been no Hindrance to the reading of the old *Greek* and *Latin* Books and Inſcriptions, or the ſacred Books of the ancient Jews.

Several barbarous Nations, as the *Goths* and *Saxons*, who had no Characters of their own, adopted the *Greek* and the *Latin*

and therewith expreſſed many Sounds unknown to thoſe two learned Idoms, which they could not have done with the *Chineſe* Characters. This want of ſome Letters has been the Cauſe we have for a long time been ignorant That *Samahand*, which the *Chineſe* mention as conterminous with their Country, is *Samarkand*: But if ſince that Time the Miſſionaries have contrived an Alphabet and Syllabary for them, in the Nature of ours, they are highly to be applauded for having thereby ſupplyed what the *Chineſe* ſo wanted; tho' at the ſame Time they furniſh us with an inconteſtable Truth of what we have been ſaying.

We have nothing to remark on the *Chineſe* Eloquence and Poetry; to be a Judge thereof, requires a perfect Familiarity with their Tongue: *Martini* and others commend it much, the former writing That the Emperor *Ys*, who according to him reigned DCCCCXXXIX Years before [illegible], did by his ill Conduct exaſperate the Poets againſt him, and thereupon adding; "There are many Poems of their Compoſition extant; for the Art of Poetry is of "ancient date in *China*, conſiſting of ſeveral ſorts of Verſes of different Meaſure, "and a certain number of Letters, with "five Words ranged in Order." It is *The* Chineſe *Poetry*.

* *Multa exiſtunt etiam num ex eorum Carminibus, nam & ars poetica eſt apud Sinas antiſſima, & varia vario metro Carmina complectitur. Omnia legitimo literarum numero conſtant, & quinque verum ordine.*

no

no eaſy Matter to get at the Meaning of theſe laſt Words, and needleſs to attempt an Interpretation of them: But we are much at a Loſs to conceive what Poetry can be formed out of Monoſyllables, which for that Reaſon ſhould have but little or no Harmony; perhaps it is kept up by the Richneſs and Pomp of Expreſſion. In this we muſt ſubmit to the Judgment of thoſe who are Maſters of the Tongue, and the rather as there has been no Nation ſo barbarous but has had its Poets, and preferred its Poetry before all others. The *Americans* have their Poetry as well as the *Barbarians* of *Afric*, the old *Gauls*, the *Saxons*, the *Goths*, and generally ſpeaking every Nation we have ever heard of, tho' infinitely inferior to the *Chineſe* in point of Civility. Nor muſt we wonder at this Prepoſſeſſion in Favor of our own Country; for in our Days the Learned of the *North* have beſtowed great Elogies on the *Runic* Poetry, the *Iſelandiſh* and others ſuch. *Ludolfus* out of his ſingular Eſteem for the *Ethiopian* Tongue, admires the *Ethiopian* Verſes, the *Amharic* and *Gafatic*, as our Anceſtors did the Hobbling-rhymed Proſe of their Romancers.

The Arabs make no mention of the Chineſe Poetry as being too fond of their own.

We are not to wonder our *Arabs* make no mention of the *Chineſe* Poetry, which they may have known nothing of; but if they had really underſtood it they would have been more backward in their Praiſes of that than of the *Chineſe* Philoſophy. For the *Arabs*, beſides the Opinion they have of

of their own Eloquence, in which they imagin they ſurpaſs all other Nations, have ſtill a fonder Conceit of their Poetry; and indeed were we to judge of it by their number of Poems and Poets, no Nation may compare with them: Were we to collect all their Pieces of this kind, we actually know of, they would form a Library of ſeveral thouſand Volumes. But they kindled not their Genius for Poetry from the *Greeks*, together with their Taſte for Philoſophy, Mathematics, Phyſic, and other Sciences; for they ſeem not to have known any of the old Poets, tho', according to ſome Authors, *Homer* was formerly tranſlated into *Syriac*. But the *Arabs* knew ſo very little of him, that when they happen to mention him, which is very ſeldom, it is as an old Philoſopher, not as a Poet. This Genius obtained in the Nation long before *Mohammediſm*; they ſpoke in Verſe at their public Meetings, in their formal Viſits, and even in the Field of Battle. In the firſt Ages of their Empire they had an infinit number of Poems, made by the old *Arabs* of the Times of Ignorance, as they expreſs themſelves; beſides many that were particularly eſteemed and lodged in the Temple at *Mecca*. A few Examples from Hiſtory will enable us to judge of this Matter; in the Year of the *Hejra* CLV, of *Chriſt* DCCLXXI, Hiſtorians take Notice of the Death of a famous Man, called *Abulbajan Ahmed*, ſurnamed *Rowaia*, who was honoured and magni-

Abulfarag. Emir. Cond.

Hiſt. Ægypt. Taqr. Ward. Ebn Kalikan.

magnificently rewarded by the Kalif *Hiſham* the Son of *Abdalmalec*, *Yazid* and *Walid*, for he lived ninety-five Years; becauſe of his great Skill in the *Arabeſque*, and becauſe he was particularly verſed in the old Poets before *Mohammed*. Another could repeat eighty thouſand Diſtichs of theſe ſame Poets by Heart; this was the *Emir Aſama*, who dyed in the Year DLXXXIV. But *Jafar*, the Son of *Abdallah*, who dyed in the Year CCCLXXXIV, outdid him, he could repeat one hundred thouſand. Their moſt ſerious Hiſtories are full of Verſes, and yet the Rules they are made by are as hard as the *Greek* and *Latin*, which they ſeem to have known as little of, as of the *Chineſe*. But tho' the *Chineſe* were more barren of Expreſſion and Thought than the *Arabian*, *Perſian*, and *Turkiſh* Bards, who err from our Rules, they might not be the leſs valuable; all that we have ſaid of their Learning is not to take away from the Eſteem we ought to have for them, but to reduce their Merit to its natural Bounds.

Abulfed. *Hiſt. Ægypt.*

The evil Conſequences which may attend our high Notions of the Chineſe *Antiquity.*

The Writers of the laſt Age have ſtrayed too far out of the Way, in preferring a few faint Sparks of Reaſon, and certain Truths veiled over with Enigma, to what has been ſtarved by all other Nations, and in offering an excuſe for the eſſential Defects of their Philoſophy. Theſe exceſſive Commendations might be excuſable were they not productive of dangerous Conſequences; but ſince they tend to make

us doubt the Authority of the ſacred Books, which, ſetting aſide Religion, ought not to be compared with the *Chineſe* Hiſtory. Thoſe indeed who are moſt tenacious for them, give them up in this reſpect; but by labouring all they can to prove and confirm the Antiquity of this ſame Hiſtory, the Anſwers they make to Difficulties are much weaker than the Objections raiſed, and thus they put Weapons into the Hands of Libertins and Free-Thinkers. An Inſtance of this we have had in the Author of the *Preadamite Syſtem*, who tho' as is ſaid by his Acquaintance, he was ſo ignorant that he ſcarce underſtood *Latin*, yet having formed a Syſtem by wreſting ſome Paſſages of Scripture to his own Mind; and being informed, by ſome, who had more Learning than himſelf, of what was reported of the great Antiquity of the *Chineſe*; and the ſame being confirmed by *Martini's* Hiſtory, which appeared juſt at the ſame Time; he laid hold on it not only as a very valid Proof of his own Whims, but alſo of the infinit number of Years the *Aſſyrians*, *Babylonians*, and *Egyptians* reckoned, which the very Heathens themſelves rejected as fabulous. He met with People who furniſhed him with the Memoirs in his ſecond Diſſertation, where the Subject is more amply treated; and but too true it is that many have been inſnared thereby; not to become *Preadamites* indeed, but to harbor other Notions equally ſubverſive of Religion. For theſe pretended Antiquities of the *Chineſe*

Chineſe inſenſibly wipe away the Contempt which not only Chriſtians but the old Philoſophers have had for the *Egyptian* and *Babylonian* Traditions. On the other Hand we are told the *Perſians* have Hiſtories which go much farther back than the ſacred Books; and tho ſuperficial People, Scioliſts, and thoſe who believe they know every Thing, becauſe they read much, do not abſolutely admit theſe Fables, they yet ſuppoſe they muſt be founded upon ſome ſort of Truth. They dive after this Truth in their wandring Imagination, but find it not, it being repugnant and foreign to what we know of the Origin of Things, revealed to the People of God, and contained in holy Writ. Now every Thing contradictory thereto, ought not only to be ſhrewdly miſtruſted, but to be abſolutely rejected as Falſe, as well on a rational as a religious Account; for it muſt be allowed There is no Book ſo old as the Books of *Moſes*; not even the *Chineſe*, it being by themſelves recorded That they were all burnt about two hundred Years before Chriſt, and that but a very ſmall Number of them was ſaved.

Our Condeſcenſion of no Uſe towards their Converſion.

The Advantage the Miſſionaries thought to have obtained by flattering the *Chineſe*, and letting them believe the moſt ſublime Truths were in the Writings of their own Philoſophers, has not always anſwered Expectation; this Complaiſance has been apt to ſwell their monſtrous

monſtrous Pride than to diſpoſe them to an humble Reception of the Goſpel Simplicity. The *Athenians* had at leaſt as much Senſe as the *Chineſe*; we fancy no Body can prefer the Books of *Confucius* to thoſe of *Plato* and *Ariſtotle*; or the *Chineſe* Treatiſes of Phyſic and natural Philoſophy to *Hippocrates*, *Dioſcorides*, *Theophraſtus* and ſeveral others; and yet when St. *Paul* preached to them he did not offer to convince them they had any Knowledge of God, but declared to them That they were Strangers to him, that they were ignorant of him; tho' at the ſame time he might have proved to them that their old Poets, and greateſt Philoſophers had owned a *Supreme Being*, much clearer than thoſe who have undertaken to demonſtrate *Thien* and *Xanti* to mean the ſame *Sovereign Entity*. For the old Philoſophers at leaſt, and even the Body of the People had ſome confuſed Idea of God, which ever obtained, notwithſtanding the Cloud of Fables that inveſted: But nothing can be added to what has already been ſaid upon this Subject. what the firſt Authors of Accounts and Hiſtories of *China*, cited as from Books of that Country, was implicitly believed by many learned Men; for as they knew nothing of the Tongue and Books of the Country, they were of Courſe to rely on thoſe who had made it their particular Study; and others who ſince that time have applyed to the ſame, have

r power-

powerfully aſſerted what the firſt had advanced. The Point was of immediate relation to the Miſſionaries, as they had taken on them to propagate the Faith; but the Learned who were not ſo immediately concerned look'd upon the Thing as a Curioſity that might help them to ſome Knowledge of thoſe remote Parts; whence *Golius* and *Voſſius* who had frequent Diſcourſe with *Martini*, while he ſtaid in *Holland* to print his *Chineſe Atlas*, without any Scruple received all he told them about *China*. As for *Golius*, he applyed what he heard to the Improvement of Geography and Explanation of the Cycles, *Greaves* had given us by Tranſlating the Original of *Ulug Beig*; but *Voſſius* who was quite fond of the Marvellous, did not confine himſelf to what he had from *Martini*; he went on farther, he laid it down as a certain Fact, that the *Chineſe* Hiſtory was much elder than the Books of *Moſes*, which the Miſſionaries never advanced; on the contrary, it is what they endeavored to refute; tho' by weak Arguments, it muſt be owned, ſince they ſuppoſed the *Chineſe* Hiſtory to be as ancient as they gave out. *Voſſius* did not trouble his Head about the Conſequences that might attend his Aſſertion he did not perceive what a Handle it might be made by Free-Thinkers and Libertins, but openly declares for the Antiquity of the *Chineſe* Books: But, contrary to the common Cuſtom of the Learned,

Learned, he affected to quote but little, eſpecially when he was upon ſome new Paradox, tho' upon ſuch Occaſions, it is more than ever incumbent on the Party to call up Witneſſes. It hapned indeed he had none to call but *Martini*, who in the Year MDCL publiſhed the firſt Decade of his *Hiſtory of China*. This Author himſelf confeſſes The *Chineſe* carry their Hiſtory much higher; and when he allows the reſt to be fabulous, he only ſpeaks for himſelf, not for the *Chineſe*, who admit the whole as equally authentic, except they have been undeceived by the Miſſionaries. Before *Martini*, we had ſome Summary of their Antiquities, extracted from Books that are cited, but whoſe Falſehood is perceived at firſt Sight: This ſufficed to raiſe an equal doubt as to the one and the other, and no Man will ever be able to decide the Matter without underſtanding the Tongue, and actually peruſing the Books, which was not *Voſſius*'s Caſe. He could then only form his judgment by what he was told by Fath. *Martini*, who never pretended That the *Chineſe* Books were older than *Moſes*. On the contrary, he has endeavored to evince That by recurring to the Chronology of the Septuagint we may reconcile the *Chineſe* Hiſtory with the Scripture, which was the [illegible] of *Voſſius*'s Care. This his Inadver[illegible] a Nature as to ſap t[illegible] Religion; which has induc[illegible] ſomewhat dif-

diffuſe in our Remarks thereon, to the end that no one may be prepoſſeſſed by the Authority of a Learned Man who pronounced upon he knew not what, who in his very Outſet is guilty of a groſs Miſtake upon the Word *Sinæ*, averring the *Portugueſe* to be the firſt who ſo called the People he would have to be called *Seres*. Our two *Arabs* uſe the Word *Sin*; they were there in the ninth Century, and the *Portugueſe* went not to *China* till the ſixteenth. Now they called the People of this vaſt Empire by the Name of *Sin*; becauſe the *Perſians* and *Tartars* had ſo called them, Ages before the *Portugueſe* conducted their Fleets to the *Indies*.

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Government of Maharashtra
on 15 June, 2016